THE ADVENTURES OF TELEMACHUS, THE SON OF ULYSSES.

TRANSLATED FROM THE FRENCH OF

MESSIRE FRANCOIS SALIGNAC DE LA MOTHE-FENELON,

ARCHBISHOP OF CAMBRAY.

BY JOHN HAWKESWORTH, LL. D.

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W. Musgrave.

MVSEVM
BRITAN
NICVM

TO

THE RIGHT HONOURABLE

THE EARL OF SHELBURNE,

ONE OF HIS MAJESTY'S PRINCIPAL SECRETARIES OF STATE.

MY LORD,

HAVING been accidentally acquainted with your Lordſhip's ſituation and character, before you became conſpicuous to the public eye, it was impoſſible that you ſhould not occur to my mind, while I was endeavouring to introduce TELEMACHUS to my countrymen, as an example of early virtue and noble views. There was a time, when, like him, you took the field as a volunteer, to qualify yourſelf for command in defence of your country; and, though a youth, diſtinguiſhed yourſelf in arms upon a foreign ſhore: but the parallel, however ſtriking, is rather general than particular, rather in character than ſituation; it conſiſts in the ſteady purſuit of the great purpoſes of life, at an age when diſſipation is ſcarcely ſuppoſed to deſerve cenſure.

As the friend of man, jealous of public liberty; as honoured by the beſt of princes, with the adminiſtration of the beſt government; as having not talents only, but paſſions, directed to the community as their object; as a citizen from whom, when time ſhall have ingrafted experience upon ability, your country may expect yet more important ſervice; I offer you, without apology, this public teſtimony of my reſpect. There is a natural equality among mankind, which ſhould never be forgotten amidſt all the differences of circumſtance and ſituation; and he who, without party views or ſiniſter intereſt, pays the tribute of praiſe where his heart acknowledges merit, can never be diſappointed in the event, but when he is miſtaken in the character.

I am, with the greateſt reſpect,

My Lord,

Your Lordſhip's faithful,

And moſt obedient humble Servant,

BROMLEY, KENT;
12th April 1768.

JOHN HAWKESWORTH.

THE

TRANSLATOR's PREFACE.

THE Telemachus of the celebrated Archbiſhop of Cambray is a work of ſuch reputation, that it would be ſcarce leſs abſurd to recommend it than to recommend the writings of Homer and Virgil; it holds the firſt claſs among the moral works of imagination in France; it has paſſed through innumerable editions; art has been exhauſted to adorn it, and learning to illuſtrate it's beauties: it has been tranſlated into every language in Europe, the Turkiſh not excepted; and there are no leſs than five tranſlations of it in our own. To tranſlate it, indeed, is eaſy; but to tranſlate it ſo as to give it the ſame rank in a foreign language that it holds in the original is difficult. It has generally been thought, that a perfect knowledge of the correſponding words through all their inflections, in two languages, is a ſufficient qualification to tranſlate one into the other; and conſequently that a fine book in one language will, in the hands of a tranſlator ſo qualified, neceſſarily become a fine book in another: this, however, is ſo far from being true, that a book which has any merit, beſides that of truth and ſentiment in the abſtract, will be bad in the verſion in proportion as it is good in the original, if the tranſlator is qualified only for verbal interpretation.

To tranſlate a work of fancy, which owes great part of it's power to poetical beauties and elegance of compoſition, ſome taſte for poetry, and ſome ſkill in writing, is certainly neceſſary; of which all who have hitherto tranſlated Fenelon's Telemachus into Engliſh were totally deſtitute: their verſions, indeed, are, in general, ſo much the ſame, that, one having failed, it is difficult to conceive what encouraged the hope that another would ſucceed. My tranſlation is, at leaſt, very different from all others; and yet I have ſcrupulouſly preſerved, not only every incident and every ſentiment, but even every metaphor, as far as the different genius of the two languages would admit.

To thoſe who have read this work only as an exerciſe at ſchool, it's beauties are wholly unknown; and among them that have learned French in this country, there is not probably above one in fifty who can now read it in the original with more advantage than a native of France would read Pope's Rape of the Lock in a proſe tranſlation.

To both theſe, therefore, as well as to perſons who are wholly unacquainted with the French language, this verſion, if I have been able to accompliſh my purpoſe, may be acceptable: it may alſo facilitate and ſweeten the labour of thoſe that are learning it; it may give them a reliſh for a book that will probably be put into their hands; and, though it may not much aſſiſt them in a mere verbal conſtruction, it may, perhaps, ſhew them it's inſufficiency, and excite an attempt to tranſfuſe the ſpirit with the ſenſe.

My principal view, however, was much more extenſive than to aſſiſt learners of the French language. I have attempted to render a work, full of ingenious fiction, juſt reaſoning, important precepts, and poetical imagery, as pleaſing in Engliſh as it is in French, to thoſe who read it as their native tongue: if I have ſucceeded, I have not only made a valuable addition to our polite literature, but rendered my country a much more important ſervice, by putting into the hands of our youth one of the few books which genius and learning have dedicated to virtue; which at once captivate the imagination, inform the underſtanding, and regulate the will.

The arguments, which have been hitherto placed at the head of the ſeveral books, where they could only anticipate the events, and leſſen the pleaſure that ariſes from the gradual progreſs of the action, are now preſixed as a table of contents.

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BOOK I.

TELEMACHUS, conducted by Minerva, under the likeneſs of Mentor, lands, after having ſuffered ſhipwreck, upon the Iſland of the Goddeſs Calypſo, who was ſtill regretting the departure of Ulyſſes. The goddeſs receives him favourably, conceives a paſſion for him, offers him immortality, and enquires his adventures. He relates his voyage to Pylos and Lacedemon; his ſhipwreck upon the coaſt of Sicily; the danger he was in of being offered as a ſacrifice to the manes of Anchiſes; the aſſiſtance which Mentor and he gave to Aceſtes againſt an incurſion of Barbarians; and the gratitude of the king, who, to reward their ſervices, gave them a Tyrian veſſel, that they might return to their country.

BOOK II.

TELEMACHUS relates his being taken in the Tyrian veſſel by the fleet of Seſoſtris, and carried captive into Egypt. He deſcribes the beauty of the country, and the wiſe government of it's king. He relates alſo that Mentor was ſent a ſlave into Ethiopia, and that he was reduced himſelf to keep ſheep in the deſart of Oaſis; that, in this ſtate, he was comforted by Termoſiris, a prieſt of Apollo, who taught him to imitate the god who had once been the ſhepherd of Admetus; that Seſoſtris, having at length heard with aſtoniſhment what his influence and example had effected among the ſhepherds, determined to ſee him; and, being convinced of his innocence, promiſed to ſend him to Ithaca; but that the death of Seſoſtris overwhelmed him with new calamities: that he was impriſoned in a tower which overlooked the ſea, from whence he ſaw Bocchoris, the new king, ſlain in a battle againſt part of his ſubjects, who had revolted, and called in the Tyrians to their aſſiſtance.

BOOK III.

TELEMACHUS relates, that the ſucceſſor of Bocchoris releaſing all the Tyrian priſoners, he was himſelf ſent to Tyre, on board the veſſel of Narbal, who had commanded the Tyrian fleet: that Narbal gave him a deſcription of Pygmalion their king, and expreſſed apprehenſions of danger from the cruelty of his avarice; that he afterwards inſtructed him in the commercial regulations of Tyre; and that, being about to embark in a Cyprian veſſel, in order to proceed by the Iſle of Cyprus to Ithaca, Pygmalion diſcovered that he was a ſtranger, and ordered him to be ſeized; that his life was thus brought into the moſt imminent danger; but that he had been preſerved by the tyrant's miſtreſs Aſtarbe, that ſhe might, in his ſtead, deſtroy a young Lydian of whom ſhe had been enamoured, but who rejected her for another.

BOOK IV.

CALYPSO interrupts Telemachus in his relation, that he may retire to reſt. Mentor privately reproves him for having undertaken the recital of his adventures; but, as he has begun, adviſes him to proceed. Telemachus relates, that, during his voyage from Tyre to Cyprus, he dreamed that he was protected from Venus and Cupid by Minerva; and that he afterwards imagined he ſaw Mentor, who exhorted him to fly from the Iſle of Cyprus; that when he awaked,

the Cyprians being all intoxicated with wine; that when he arrived at the iſland, he ſaw, with horror, the moſt contagious examples of debauchery, but that Hazael the Syrian, to whom Mentor had been ſold, happening to be at Cyprus at the ſame time, brought the two friends together, and took them on board his veſſel that was bound to Crete; that, during the voyage, he had ſeen Amphitrite drawn in her chariot by ſea-horſes, a ſight infinitely entertaining and magnificent.

BOOK V.

TELEMACHUS relates, that when he arrived at Crete, he learned that Idomeneus, the king of that iſland, had, in conſequence of a raſh vow, ſacrificed his only ſon; that the Cretans, to revenge the murder, had driven him out of the country; and that, after long uncertainty, they were then aſſembled to elect a new ſovereign; that he was admitted into the aſſembly; that he obtained the prize in various exerciſes; and having alſo reſolved the queſtions that had been recorded by Minos in the book of his laws, the ſages, who were judges of the conteſt, and all the people, ſeeing his wiſdom, would have made him king.

BOOK VI.

TELEMACHUS relates, that he refuſed the royalty of Crete to return to Ithaca; that he propoſed Mentor, but that Mentor alſo refuſed to be king; that the Cretans then preſſing Mentor to appoint a king for them, he related to them what he had heard of the virtues of Ariſtodemus, whom they immediately proclaimed; that Mentor and Telemachus having then embarked for Italy, Neptune, to gratify the reſentment of Venus, ſhipwrecked them upon the Iſland of Calypſo, where the goddeſs received them with hoſpitality and kindneſs.

BOOK VII.

CALYPSO admires Telemachus for his adventures, and exerts all her power to detain him in her iſland, by inciting him to return her paſſion; but he is ſuſtained by the wiſdom and friendſhip of Mentor, as well againſt her artifices as the power of Cupid, whom Venus ſends to her aſſiſtance. Telemachus, however, and Eucharis become mutually enamoured of each other, which provokes Calypſo, firſt to jealouſy, and then to rage; and ſhe ſwears by the Styx that Telemachus ſhall leave her iſland: ſhe is conſoled by Cupid, who excites the nymphs to burn the veſſel which had been built by Mentor, while Mentor was labouring to get Telemachus on board. Telemachus is touched with a ſecret joy at this event; Mentor, who perceives it, throws him from a rock into the ſea, and leaps after him, that they may ſwim to another veſſel which appeared not far diſtant from the ſhore.

BOOK VIII.

THE veſſel appears to be a Tyrian, commanded by Adoam the brother of Narbal, by whom the adventurers are kindly received. Adoam recollects Telemachus, and relates the tragical death of Pygmalion and Aſtarbe, and the acceſſion of Baleazar, whom the tyrant his father had diſgraced at her inſtigation. During a banquet, which he prepares for his gueſts, Achitoas entertains them with muſick, which brings the Tritons, the Nereids, and other divinities of the ſea, in crowds round the veſſel; Mentor, taking up a lyre, plays much better than Achitoas. Adoam relates the wonders of Bœtica; he deſcribes the ſoft temperament of the air, and the beauties of the country, where the utmoſt ſimplicity of manners ſecures to the people uninterrupted tranquillity.

BOOK IX.

VENUS, ſtill incenſed againſt Telemachus, requeſts of Jupiter that he may periſh; but this not being permitted by the Fates, the goddeſs conſults with Neptune how his return to Ithaca, whither Adoam is conducting him, may be prevented.

They

They employ an illuſive divinity to deceive Achamas the pilot, who, ſuppoſing the land before him to be Ithaca, enters full-ſail into the Port of Salentum. Telemachus is kindly received by Idomeneus in his new city, where he is preparing a ſacrifice to Jupiter, that he may be ſucceſsful in a war againſt the Mandarians. The entrails of the victims being conſulted by the prieſt, he the veſſel would have periſhed in a ſtorm if he had not himſelf taken the helm, perceives the omens to be happy; but declares that Idomeneus will owe his good fortune to his gueſts.

BOOK X.

IDOMENEUS acquaints Mentor with the cauſe of the war: he tells him that the Mandarians ceded to him the coaſt of Heſperia, where he had founded his new city, as ſoon as he arrived; that they withdrew to the neighbouring mountains, where, having been ill-treated by ſome of his people, they had ſent deputies, with whom he had ſettled articles of peace; and that, after a breach of that treaty on the part of Idomeneus by ſome hunters who knew nothing of it, the Mandarians prepared to attack him. During this recital, the Mandarians having already taken arms, appear at the gates of Salentum. Neſtor, Philoctetes, and Phalanthus, whom Idomeneus ſuppoſed to be neuter, appear to have joined them with their forces. Mentor goes out of Salentum alone, and propoſes new conditions of peace.

BOOK XI.

TELEMACHUS, ſeeing Mentor in the midſt of the Allies, is impatient to know what paſſes between them; he cauſes the gates of Salentum to be opened, and joins his friend; his preſence inclines the allies to accept the terms that Mentor has offered on the part of Idomeneus; the allies enter Salentum as friends; Idomeneus confirms the propoſitions of Mentor, hoſtages are reciprocally given, and all parties aſſiſt at a ſacrifice between the city and the camp, as a ſolemn ratification of the treaty.

BOOK XII.

NESTOR, in the name of the Allies, demands ſuccours of Idomeneus againſt their enemies the Daunians. Mentor, who is deſirous to eſtabliſh proper regulations for the internal government of Salentum, and to employ the people in agriculture, finds means to ſatisfy them with a hundred noble Cretans, under the command of Telemachus. After their departure, Mentor proceeds to a minute examination of the city and the port; and having acquainted himſelf with every particular, he prevails upon Idomeneus to inſtitute new principles of government and commerce; to divide his people into ſeven claſſes, diſtinguiſhing them with reſpect to their rank and quality by different habits; to retrench luxury and unneceſſary arts; and to employ the artificers in huſbandry, which he brings into juſt reputation.

BOOK XIII.

IDOMENEUS relates to Mentor his confidence in Proteſilaus, and the artifices of that favourite, in concert with Timocrates, to betray him, and deſtroy Philocles. He confeſſes that, being prejudiced againſt him by theſe confederates, he ſent Timocrates to kill him, while he was abroad with the command of a fleet upon a dangerous expedition; that Timocrates having failed in the attempt, Philocles forbore to avenge himſelf by taking his life; but reſigning the command of the fleet to Philomenes, who had been appointed to ſucceed him in the written orders for his death, he retired to the Iſle of Samos. Idomeneus adds, that he at length diſcovered the perfidy of Proteſilaus; but that even then he could not ſhake off his influence.

BOOK

BOOK XIV.

MENTOR prevails upon Idomeneus to baniſh Proteſilaus and Timocrates to the Iſle of Samos, and recal Philocles to his confidence and councils. Hegeſippus, who is charged with this order, executes it with joy. He arrives with his priſoners at Samos, where he finds his friend Philocles in great indigence and obſcurity, but content: he at firſt refuſes to return; but the gods having ſignified it to be their pleaſure, he embarks with Hegeſippus, and arrives at Salentum; where Idomeneus, who now ſuſtains a new character, receives him with great friendſhip.

BOOK XV.

TELEMACHUS, in the camp of the Allies, gains the friendſhip of Philoctetes, who was not at firſt favourably diſpoſed to him on his father's account. Philoctetes relates his adventures; and introduces a particular account of the death of Hercules, by the poiſoned garment which the Centaur Neſſus had given to Deianira: he relates how he obtained from that hero his poiſoned arrows, without which the city of Troy could not be taken; how he was puniſhed for betraying his ſecret, by various ſufferings in the Iſland of Lemnos; and how Ulyſſes employed Neoptolemus to engage him in the expedition againſt Troy, where he was cured of his wound.

BOOK XVI.

TELEMACHUS quarrels with Phalanthus about ſome priſoners, to which each of them lays claim: he fights and vanquiſhes Hippias, who, deſpiſing his youth, had ſeized the priſoners in queſtion for his brother; but being afterwards aſhamed of his victory, he laments in ſecret his raſhneſs and indiſcretion, for which he is very deſirous to atone. At the ſame time, Adraſtus, King of the Daunians, being informed that the Allies were wholly taken up in reconciling Telemachus and Hippias, marches to attack them by ſurprize. After having ſeized an hundred of their veſſels, to tranſport his own troops to their camp, he firſt ſets it on fire, and then falls upon Phalanthus's quarters: Phalanthus himſelf is deſperately wounded, and his brother Hippias ſlain.

BOOK XVII.

TELEMACHUS, having put on his divine armour, runs to the aſſiſtance of Phalanthus. He kills Iphicles, the ſon of Adraſtus; repulſes the victorious enemy; and would have put an end to the war, if a tempeſt had not intervened. Telemachus orders the wounded to be carried off, and takes great care of them; particularly of Phalanthus. He performs the ſolemnities, at the funeral of Hippias himſelf; and, having collected his aſhes in a golden urn, preſents them to his brother.

BOOK XVIII.

TELEMACHUS, being perſuaded, by ſeveral dreams, that his father Ulyſſes was no longer alive, executes his deſign of ſeeking him among the dead. He retires from the camp, and is followed by two Cretans as far as a temple near the celebrated cavern of Acherontia. He enters it; and deſcends through the gloom to the borders of the Styx, where Charon takes him into his boat. He preſents himſelf before Pluto; who, in obedience to ſuperior powers, permits him to ſeek his father. He paſſes through Tartarus; and is witneſs to the torments that are inflicted upon ingratitude, perjury, impiety, hypocriſy, and, above all, upon bad kings.

BOOK XIX.

TELEMACHUS enters the fields of Elyſium, where he is known by his great grandfather Arceſius, who aſſures him that Ulyſſes is ſtill alive; that he ſhall ſee him in Ithaca, and ſucceed to his throne. Arceſius deſcribes the felicity of the juſt, eſpecially of good kings, who have reverenced the gods, and have given

given happineſs to their people. He makes Telemachus obſerve, that heroes, thoſe who have excelled only in the arts of deſtruction, have a much leſs glorious reward, and are allotted a ſeparate diſtrict by themſelves. Telemachus receives ſome general inſtructions, and then returns back to the camp.

BOOK XX.

VENUSIUM, having been left as a depoſit by both parties in the hands of the Lucanians, Telemachus declares againſt ſeizing it, in an aſſembly of the chiefs, and perſuades them to be of his opinion. He diſcovers great penetration and ſagacity with reſpect to two deſerters, one of whom, Acanthus, had undertaken to poiſon him; and the other, Dioſcorus, had offered to bring him Adraſtus's head. In the battle, which ſoon follows, Telemachus ſtrews the field with dead in ſearch of Adraſtus. Adraſtus, who is alſo in ſearch of Telemachus, engages and kills Piſiſtratus the ſon of Neſtor. Philoctetes comes up; and, at the moment when he is about to pierce Adraſtus, is himſelf wounded and obliged to retire. Telemachus, alarmed by the cry of his friends, among whom Adraſtus is making a terrible ſlaughter, ruſhes to their aſſiſtance. He engages Adraſtus, and preſcribes conditions, upon which he gives him his life. Adraſtus, riſing from the ground, attempts treacherouſly to kill his conqueror by ſurprize, who engages him a ſecond time, and kills him.

BOOK XXI.

ADRASTUS being dead, the Daunians offer their hands to the Allies in token of peace, and requeſt that one of their own nation may be given them for a king. Neſtor, being inconſolable for the loſs of his ſon, abſents himſelf from the aſſembly of the chiefs, where ſome are of opinion that the conquered lands ſhould be divided among them, and allot the territory of Arpi to Telemachus. Telemachus rejects this offer, and convinces the chiefs that it is their common intereſt to appoint Polydamus king of the Daunians, and leave them in poſſeſſion of their country. He afterwards perſuades the Daunians to beſtow Arpi upon Diomede, who had accidently landed upon their coaſt. Hoſtilities being now at an end, the Allies ſeparate, and every one returns to his country.

BOOK XXII.

TELEMACHUS, at his return to Salentum, is ſurprized to ſee the country ſo well cultivated, and ſo little appearance of magnificence in the city. Mentor accounts for theſe alterations, and points out the principal cauſes that prevent national proſperity. He propoſes the conduct and government of Idomeneus as a model. Telemachus diſcovers to Mentor his deſire to marry the daughter of Idomeneus, Antiope. Mentor approves of his choice; and aſſures him that ſhe is deſigned for him by the gods; but that at preſent he ſhould think only of returning to Ithaca, and delivering Penelope from her ſuitors.

BOOK XXIII.

IDOMENEUS, fearing the departure of his gueſts, propoſes ſeveral embarraſſing affairs to Mentor; and aſſures him that, without his aſſiſtance, they cannot be adjuſted. Mentor lays down general principles for his conduct, but continues ſteady to his purpoſe of departing with Telemachus for Ithaca. Idomeneus tries another experiment to detain them. He encourages the paſſion of Telemachus for Antiope; and engages him and Mentor in a hunting party with his daughter. She is in the utmoſt danger from a wild-boar, but is delivered by Telemachus. He feels great reluctance to leave her, and has not fortitude to bid Idomeneus farewel. Being encouraged by Mentor, he ſurmounts his difficulties, and embarks for his country.

BOOK XXIV.

TELEMACHUS, during the voyage, prevails with Mentor to explain many difficulties in the art of government; particularly that of diſtinguiſhing the character

racter of men, ſo as to employ the good, and avoid being deceived by the bad. During this converſation, a calm obliges them to put in at a little iſland where Ulyſſes had juſt gone aſhore. Telemachus ſees and ſpeaks to him without knowing who he is; but, after having ſeen him embark, feels a ſecret uneaſineſs, of which he cannot imagine the cauſe. Mentor explains it, and comforts him; aſſuring him that he ſhall ſoon meet with his father again. He puts his patience and piety to another trial, by detaining him to ſacrifice to Minerva. The goddeſs, who had been concealed under the figure of Mentor, reſumes her own form, and is known and acknowledged by Telemachus. She gives him her laſt inſtructions, and diſappears. Telemachus arrives in Ithaca, and finds his father at the houſe of his faithful ſervant Eumenes.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK I.

THE grief of Calypſo, for the departure of Ulyſſes, would admit of no comfort; and ſhe regretted her immortality, as that which could only perpetuate affliction, and aggravate calamity by deſpair: her grotto no more echoed with the muſick of her voice; and her nymphs waited at a diſtance with timidity and ſilence. She often wandered alone along the borders of her iſland, amidſt the luxuriance of a perpetual ſpring; but the beauties that bloomed around her, inſtead of ſoothing her grief, only impreſſed more ſtrongly upon her mind the idea of Ulyſſes, who had been ſo often the companion of her walk. Sometimes ſhe ſtood motionleſs upon the beach; and, while her eyes were fixed upon that part of the horizon where the leſſening bark of the hero at length diſappeared, they overflowed with tears. Here ſhe was one day ſurprized with the ſudden appearance of a ſhipwreck; broken benches and oars lay ſcattered about upon the ſand; and a rudder, a maſt, and ſome cordage, were floating near the ſhore: ſoon after, ſhe perceived at a diſtance two men, one of whom appeared to be ancient; and in the other, although a youth, ſhe diſcovered a ſtrong reſemblance of Ulyſſes; the ſame benevolence and dignity were united in his aſpect; his ſtature was equally tall, and his port majeſtick. The goddeſs knew immediately that this was Telemachus; but, notwithſtanding the penetration of divine ſagacity, ſhe could not diſcover who was his companion; for it is the prerogative of ſuperior deities to conceal whatever they pleaſe from thoſe of a lower claſs; and it was the pleaſure of Minerva, who accompanied Telemachus in the likeneſs of Mentor, to be concealed from Calypſo. Calypſo, however, rejoiced in the happy ſhipwreck, which had reſtored Ulyſſes to her wiſhes in the perſon of his ſon: ſhe advanced to meet him; and, affecting not to know him—'How haſt thou preſumed,' ſaid ſhe, 'to land on this iſland? Knoweſt thou 'not, that from my dominions no 'daring intruder departs unpuniſhed?' By this menace, ſhe hoped to conceal the joy which glowed in her boſom, and which ſhe could not prevent from ſparkling in her countenance. 'Who-'ever thou art,' replied Telemachus; 'whether thou art, indeed, a goddeſs, 'or whether, with all the appearance 'of divinity, thou art yet a mortal; 'canſt thou regard with inſenſibility 'the misfortunes of a ſon, who, com-'mitting his life to the caprice of the 'winds and waves in ſearch of a fa-

'ther, has ſuffered ſhipwreck againſt 'theſe rocks?'—'Who, then, is that 'father whom thou ſeekeſt?' replied the goddeſs. 'He is one of the con-'federate kings,' anſwered Telemachus, 'who, after a ſiege of ten years, 'laid Troy in aſhes; and his name is 'Ulyſſes: a name which he has ren-'dered famous by his proweſs, and yet 'more by his wiſdom, not only through 'all Greece, but to the remoteſt boun-'daries of Aſia. This Ulyſſes, the 'mighty and the wiſe, is now a wan-'derer on the deep, the ſport of tempeſts 'which no force can reſiſt, and the 'prey of dangers which no ſagacity 'can elude: his country ſeems to fly 'before him; Penelope, his wife, de-'ſpairs at Ithaca of his return; and I, 'though equally deſtitute of hope, pur-'ſue him through all the perils that he 'has paſſed, and ſeek him upon every 'coaſt. I ſeek him; but, alas! perhaps 'the ſea has already cloſed over him 'for ever! O goddeſs! compaſſionate 'our diſtreſs; and, if thou knoweſt 'what the Fates have wrought, either 'to ſave or deſtroy Ulyſſes, vouchſafe 'this knowledge to Telemachus his 'ſon!'

Such force of eloquence, ſuch maturity of wiſdom, and ſuch blooming youth, filled the boſom of Calypſo with aſtoniſhment and tenderneſs: ſhe gazed upon him with a fixed attention; but her eyes were ſtill unſatisfied, and ſhe remained ſome time ſilent. At length ſhe ſaid—'We will acquaint Telema-'chus with the adventures of his fa-'ther; but the ſtory will be long: it 'is now time that you ſhould repair 'that ſtrength by reſt which has been 'exhauſted by labour. I will receive 'you to my dwelling as my ſon; you 'ſhall be my comfort in this ſolitude; 'and, if you are not voluntarily wretch-'ed, I will be your felicity.'

Telemachus followed the goddeſs, who was encircled by a crowd of young nymphs; among whom ſhe was diſtinguiſhed by the ſuperiority of her ſtature, as the towering ſummit of a lofty oak is ſeen, in the midſt of a foreſt, above all the trees that ſurround it. He was ſtruck with the ſplendor of her beauty, the rich purple of her long and flowing robe, her hair that was tied with graceful negligence behind her, and the vivacity and ſoftneſs that were mingled in her eyes. Mentor followed Telemachus, modeſtly ſilent, and looking downward. When they arrived at the entrance of the grotto, Telemachus was ſurprized to diſcover, under the appearance of rural ſimplicity, whatever could captivate the ſight. There was, indeed, neither gold nor ſilver, nor marble; no decorated columns, no paintings, no ſtatues, were to be ſeen: but the grotto conſiſted of ſeveral vaults cut in the rock; the roof was embelliſhed with ſhells and pebbles; and the want of tapeſtry was ſupplied by the luxuriance of a young vine, which extended it's branches equally on every ſide. Here the heat of the ſun was tempered by the freſhneſs of the breeze; the rivulets that, with ſoothing murmurs, wandered through meadows of intermingled violets and amaranth, formed innumerable baths, that were pure and tranſparent as cryſtal: the verdant carpet which Nature had ſpread round the grotto was adorned with a thouſand flowers; and, at a ſmall diſtance, there was a wood of thoſe trees that, in every ſeaſon, unfold new bloſſoms, which diffuſe ambroſial fragrance, and ripen into golden fruit. In this wood, which was impervious to the rays of the ſun, and heightened the beauty of the adjacent meadows by an agreeable oppoſition of light and ſhade, nothing was to be heard but the melody of birds, or the fall of water, which, precipitating from the ſummit of a rock, was daſhed into foam below; where, forming a ſmall rivulet, it glided haſtily over the meadow.

The grotto of Calypſo was ſituated on the declivity of an hill, and commanded a proſpect of the ſea, ſometimes ſmooth, peaceful, and limpid; ſometimes ſwelling into mountains, and breaking with idle rage againſt the ſhore. At another view a river was diſcovered, in which were many iſlands, ſurrounded with limes that were covered with flowers, and poplars that raiſed their heads to the clouds: the ſtreams which formed theſe iſlands ſeemed to ſtray through the fields with a kind of ſportful wantonneſs; ſome rolled along in tranſlucent waves with a tumultuous rapidity; ſome glided away in ſilence with a motion that was ſcarce perceptible; and others, after a long circuit, turned back, as if they wiſhed

wiſhed to iſſue again from their ſource, and were unwilling to quit the paradiſe through which they flowed. The diſtant hills and mountains hid their ſummits in the blue vapours that hovered over them, and diverſified the horizon with cloudy figures that were equally pleaſing and romantick. The mountains that were leſs remote were covered with vines; the branches of which were interwoven with each other, and hung down in feſtoons: the grapes, which ſurpaſſed in luſtre the richeſt purple, were too exuberant to be concealed by the foliage, and the branches bowed under the weight of the fruit: The fig, the olive, the pomegranate, and other trees without number, overſpread the plain; ſo that the whole country had the appearance of a garden of infinite variety and boundleſs extent.

The goddeſs having diſplayed this profuſion of beauty to Telemachus, diſmiſſed him. 'Go, now,' ſaid ſhe, 'and refreſh yourſelf; and change your 'apparel, which is wet: I will afterwards ſee you again, and relate ſuch 'things as ſhall not amuſe your ear 'only, but affect your heart.' She then cauſed him to enter, with his friend, into the moſt ſecret receſs of a grotto adjoining to her own: here the nymphs had already kindled a fire with ſome billets of cedar, which perfumed the place; and had left change of apparel for the new gueſts. Telemachus perceiving that a tunick of the fineſt wool, whiter than ſnow, and a purple robe richly embroidered with gold, were intended for him, contemplated the magnificence of his dreſs with a pleaſure to which young minds are eaſily betrayed.

Mentor perceived his weakneſs, and reproved it. 'Are theſe, then,' ſaid he, 'O Telemachus! ſuch thoughts as be'come the ſon of Ulyſſes? Be rather 'ſtudious to appropriate the character 'of thy father, and to ſurmount the 'perſecutions of Fortune. The youth 'who, like a woman, loves to adorn 'his perſon, has renounced all claim 'to wiſdom and to glory: glory is due 'to thoſe only who dare to aſſociate 'with Pain, and have trampled Plea'ſure under their feet.'

Telemachus anſwered with a ſigh—'May the gods deſtroy me, rather than 'ſuffer me to be enſlaved by voluptu'ous effeminacy! No; the ſon of U'lyſſes ſhall never be ſeduced by the 'charms of enervating and inglorious 'eaſe! But how gracious is Heaven to 'have directed us, deſtitute and ſhip'wrecked, to this goddeſs, or this 'mortal, who has loaded us with be'nefits!'—'Fear rather,' replied Mentor, 'leſt her wiles ſhould overwhelm 'thee with ruin: fear her deceitful 'blandiſhments more than the rocks 'on which thou haſt ſuffered ſhip'wreck; for ſhipwreck and death are 'leſs dreadful than thoſe pleaſures by 'which virtue is ſubverted. Believe 'not the tales which ſhe ſhall relate: 'the preſumption of youth hopes all 'things from itſelf; and, however im'potent, believes it has power over 'every event; it dreams of ſecurity in 'the midſt of danger, and liſtens to 'ſubtlety without ſuſpicion. Beware 'of the ſeducing eloquence of Calypſo; 'that miſchief which, like a ſerpent, is 'concealed by the flowers under which 'it approaches: dread the latent poi'ſon! Truſt not thyſelf; but confide 'implicitly in my counſel.'

They then returned to Calypſo, who waited for them; and her nymphs, who were dreſſed in white, and had their hair braided, ſet before them a repaſt; which, though it was ſimple, and conſiſted only of ſuch game as they had either taken with their nets, or killed in the chace, was yet of exquiſite taſte, and ſerved up with the utmoſt elegance: wine, more richly flavoured than nectar, was poured from large ſilver vaſes, and ſparkled in cups of gold that were wreathed with flowers; and baſkets were heaped with all the variety of fruit that is promiſed by ſpring, and beſtowed by autumn. In the mean time, four of the attendant nymphs began to ſing: their firſt theme was the battle of the Gods and Titans; then they celebrated the loves of Jupiter and Semele; the birth of Bacchus, and his education under old Silenus; the race of Atalanta with Hippomanes, whom ſhe conquered with golden apples that were gathered in the garden of the Heſperides: the wars of Troy were reſerved to the laſt; the proweſs and the wiſdom of Ulyſſes were extolled with all the hyperbole of praiſe; and the principal nymph, whoſe name was Leucothoe, to the harmonious

voices of the chorus, joined the muſick of her lyre. When Telemachus heard the name of his father, the tears which ſtole down his cheeks added new luſtre to his beauty: but Calypſo, perceiving that he was too ſenſibly touched, and neglected to eat, made a ſignal to her nymphs, and they immediately changed the ſubject to the battle of the Centaurs with the Lapithæ, and the deſcent of Orpheus to bring back his Eurydice from hell.

When the repaſt was ended, Calypſo took Telemachus aſide, and addreſſed him thus—'Thou ſeeſt, O ſon of the 'great Ulyſſes! with what favour I 'have received thee: know, that I am 'immortal; no human foot profanes 'this iſland unpuniſhed; nor would 'even ſhipwreck have averted my in-'dignation from thee, if my heart were 'not touched with more than thy miſ-'fortunes. Thy father was equally 'diſtinguiſhed by my favour; but, 'alas! he knew not how to improve 'the advantage. I detained him long 'in this aſylum; and here he might 'have lived for ever in a ſtate of im-'mortality with me: but a fond deſire 'of returning to his wretched iſland 'blinded him to the proſpect of ſupe-'rior felicity. Thou ſeeſt what he has 'loſt for Ithaca; a country to which 'he can never return. He reſolved to 'leave me; and departed: but a tempeſt 'revenged the inſult; and the veſſel in 'which he was embarked, having been 'long the ſport of the ſtorm, was at 'laſt ſwallowed up in the deep. Let 'this example influence thy conduct: 'all hopes of again ſeeing thy father, 'and of ſucceeding to his throne, are 'now at an end; but do not too deeply 'regret this loſs, ſince thou haſt found 'a goddeſs who offers thee ſuperior 'dominion, and more permanent fe-'licity.' Calypſo, after this declara-tion, exerted all her eloquence to diſ-play the happineſs ſhe had conferred upon Ulyſſes: ſhe alſo related his ad-venture in the cave of Polepheme the Cyclop, and in the country of Anti-phates King of the Leſtrygones; ſhe forgot neither what happened to him in the Iſland of Circe, the daughter of the Sun; nor the dangers of his paſſage between Scylla and Charibdis. She de-ſcribed the laſt tempeſt that had been raiſed againſt him by Neptune, after his departure from her; in which ſhe inſinuated that he had periſhed, con-cealing his arrival in the Iſland of the Phœnicians. Telemachus, who had too haſtily congratulated himſelf upon the bounty of Calypſo, now perceived the miſchief of her deſigns, and the wiſdom of that counſel which had been juſt given him by Mentor; he there-fore anſwered, in few words—'For-'give, O goddeſs! involuntary ſor-'row: my heart is now ſuſceptible 'only of regret; but I may hereafter 'be again capable of felicity. Suffer 'me now to pay, at leaſt, a few tears 'to the memory of my father; ſince 'thou knoweſt, better than his ſon, 'how well he deſerves the tribute.'

Calypſo, perceiving that it was not now her intereſt to preſs him farther, feigned to participate his ſorrow, and to regret the fate of Ulyſſes: but, that ſhe might gain a more perfect know-ledge of the means by which his affec-tions were to be engaged, ſhe enquired the particulars of his ſhipwreck, and by what accidents he had been thrown upon her coaſt. 'The ſtory of my 'misfortunes,' ſaid he, 'will be too 'long.'—'However long,' ſaid Ca-lypſo, 'I am impatient to hear it; in-'dulge me, therefore, without delay.' Telemachus often refuſed; but ſhe continued her ſolicitation, and at length he complied.

'I ſet out from Ithaca to enquire af-'ter my father of thoſe princes who 'had returned from the ſiege of Troy. 'The ſuitors of Penelope, my mother, 'were ſurprized at my departure; be-'cauſe from them, whom I knew to be 'perfidious, I had concealed my pur-'poſe: but neither Neſtor, whom I 'ſaw at Pylos; nor Menelaus, who 'received me with affection at Lacede-'mon; knew whether my father was 'among the living or the dead. I was 'at length impatient of perpetual ſu-'ſpenſe and uncertainty; and there-'fore formed a reſolution to go into 'Sicily, whither my father was ſaid 'to have been driven by contrary 'winds: but the prudence of Mentor, 'who is here the companion of my 'fortunes, oppoſed the execution of 'ſo raſh a deſign, by repreſenting my 'danger, on the one hand, from the 'Cyclops, the gigantick monſters who 'riot upon human fleſh; and, on the 'other, from the fleet of Æneas and 'the Trojans, who were hovering

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'about thoſe coaſts. "The Trojans," 'ſaid he, "are irritated againſt all the "Greeks; but, above all, againſt U- "lyſſes; whoſe ſon, therefore, they "would rejoice to deſtroy: return, "then, to Ithaca; perhaps your fa- "ther, who is beloved of the gods, "may be returned already. But if "Heaven has decreed his death, if he "ſhall ſee Ithaca no more, it is fit that "you return to avenge him, and to "deliver your mother; to diſplay your "wiſdom to attending nations; and "to let all Greece behold, in Telema- "chus, a ſovereign not leſs worthy of "the throne than Ulyſſes." This 'counſel, which was the voice of Rea- 'ſon, I rejected, and liſtened only to 'the ſuggeſtions of my paſſions: but 'ſuch was the affection of my friend, 'that he embarked with me for that 'voyage, which, in the folly of my 'preſumption, I undertook contrary 'to his advice; and the gods, perhaps, 'permitted the fault, that the cala- 'mity which it drew upon me might 'teach me wiſdom.'

While Telemachus had been ſpeak- ing, Calypſo had attentively conſidered Mentor, and was ſuddenly chilled with aſtoniſhment: ſhe imagined that ſhe perceived in him ſomething more than human; and, not being able to reſolve the perplexity of her thoughts into any probable determination, the preſence of this inſcrutable being continued to agitate her mind with ſuſpicion and dread. But fearing yet more that her confuſion ſhould be perceived—'Pro- 'ceed,' ſaid ſhe to Telemachus, 'to 'gratify my curioſity:' and Telema- chus accordingly continued his ſtory.

'We ſteered ſome time with a fa- 'vourable wind for Sicily; but, at 'length, a tempeſt overcaſt the ſky, and 'involved us in ſudden darkneſs. By 'the tranſient gleams of the lightning 'we perceived other veſſels that were 'expoſed to the ſame danger; and were 'ſoon convinced that they were part of 'the Trojan fleet, which were not leſs 'to be dreaded by us than ſhoals and 'rocks. Then, but it was too late, I 'perfectly comprehended what the ar- 'dour of youth had before prevented 'me from conſidering with ſufficient 'attention. In this dreadful exigence 'Mentor appeared not only fearleſs and 'calm, but more than uſually chearful: 'he encouraged me to hope; and, as he 'ſpoke, I perceived myſelf inſpired with 'invincible fortitude. While he was 'directing the navigation of the veſſel 'with the utmoſt tranquillity, the pilot 'being incapacitated by terror and con- 'fuſion—"My dear Mentor," ſaid I, "why did I reject your advice? What "greater evil can befal me than a con- "fidence in my own opinion, at an age "which can form no judgment of the "future, has gained no experience from "the paſt, and knows not how to em- "ploy the preſent? If we ſurvive this "tempeſt, I will diſtruſt myſelf as my "moſt dangerous enemy, and confide "only in Mentor as my friend." 'Mentor replied, with a ſmile—"I "have no deſire to reproach you with "the fault which you have committed; "if you have ſuch a ſenſe of it as will "enable you to repreſs the violence of "deſire hereafter, I am ſatisfied: but, "when danger ſhall be paſt, perhaps "preſumption may return; it is, how- "ever, by courage only that we can "now eſcape. Before we incur dan- "ger, we ſhould conſider it as formi- "dable; but when it is preſent, we "ſhould treat it with contempt: now, "therefore, ſhew thyſelf worthy of "Ulyſſes, and diſcover a mind ſupe- "rior to all the evils which combine "againſt thee." The candour and 'magnanimity of Mentor gave me great 'pleaſure; but I was tranſported with 'wonder and delight at the ſtratagem 'by which he delivered us. Juſt as 'the clouds broke, and the light muſt 'in a few minutes have diſcovered us 'to the Trojans, who were very near, 'he remarked, that one of their veſſels, 'which greatly reſembled ours, except 'that the ſtern was decorated with gar- 'lands of flowers, had been ſeparated 'from the reſt of the fleet in the ſtorm: 'he immediately placed ornaments of 'the ſame kind at the ſtern of our veſ- 'ſel; and made them faſt himſelf with 'bandages of the ſame colour as thoſe of 'the Trojans; he alſo ordered the row- 'ers to ſtoop over their ſeats as low as 'poſſible, that our enemies might not 'diſcover them to be Greeks. In this 'manner he proceeded through the 'midſt of their fleet; and the Trojans, 'miſtaking us for their veſſel which 'had been miſſing, ſhouted as we paſ- 'ſed: we were ſometimes forced irreſiſti- 'bly along with them; but, at length, 'found means to linger behind; and,

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'while they were driven, by the impetuosity of the wind, towards Africa, 'we laboured at the oar, and made our 'utmost effort to land on the neighbouring coast of Sicily. Our labour, 'indeed, succeeded: but the port which 'we sought was scarce less to be dreaded than the fleet which we had endeavoured to avoid; for, on the coast of 'Sicily we found other fugitives from 'Troy, who had settled there under 'the government of Acestes, who was 'himself of Trojan extraction. We 'had no sooner landed, than these people, imagining either that we were 'inhabitants of some other part of the 'island, who had taken arms to surprize them; or a foreign enemy, who 'had invaded the country; burnt our 'vessel in the first tumult of their rage, 'and put all our companions to the 'sword: Mentor and myself were spared only that we might be presented 'to Acestes, and that he might learn 'from us what were our designs, and 'whence we came. We entered the 'city, with our hands bound behind 'us; and had nothing to expect from 'this respite, but that our death would 'be made the spectacle of a cruel people as soon as they should discover us 'to be Greeks.

'We were brought before Acestes, 'who was sitting with a sceptre of gold 'in his hand, administering justice to 'his people, and preparing to assist at a 'solemn sacrifice. He asked us, with 'a stern voice, the name of our country, and the purpose of our voyage: 'Mentor instantly replied—"We come "from the coast of the greater Hesperia; and our country is not far from "thence." He thus avoided a declaration that we were Greeks. But Acestes would hear no more; and concluding that we were strangers, who 'had formed some evil design, which 'we were, therefore, solicitous to conceal, he commanded that we should 'be sent into the neighbouring forests, 'to serve as slaves under those who had 'the care of his cattle. To live upon 'this condition was to me less eligible 'than to die; and I cried out—"O "king! punish us rather with death "than infamy. Know, that I am Telemachus, son of the wise Ulysses, "King of Ithaca: in search of my father I am bound to every shore; but, "in this search, if I am not permitted "to succeed, if I must never more re"turn to my country, and if I can no "longer live but as a slave, put an end "to my life, and relieve me from a "burden which I cannot support." 'This exclamation enflamed the multitude; and they immediately demanded that the son of Ulysses, by 'whose inhuman subtlety Troy had 'been subverted, should be put to death. 'Acestes then turning to me, cried out —"I cannot refuse thy blood, O son "of Ulysses! to the manes of those "Trojans with whom thy father crowded the banks of Acheron: thou must "die; and thy conductor shall perish "with thee." At the same instant, 'an old man proposed to the king that 'we should be offered up upon the tomb 'of Anchises: "The shade of that "hero," said he, "will be gratified "with their blood; and even the great "Æneas, when he shall be told of such "a sacrifice, will be touched with joy "at the zeal of your affection for the "supreme object of his own." This 'proposition was received with a shout 'of applause; and the execution of it 'was immediately begun. We were 'conducted to the tomb of Anchises; 'where two altars had been prepared: 'the hallowed fire was kindled; and the 'sacrificial knife lay before us. They 'had adorned us, as victims, with garlands of flowers; and the pleadings 'of compassion were overborne by the 'impetuosity of zeal. But, just at this 'dreadful crisis, Mentor, with all the 'calmness of security, demanded audience of the king; and addressed him 'thus: "O Acestes! if the misfor"tunes of Telemachus, who is yet a "youth, and has never borne arms "against the Trojans, can excite no "pity in thy breast, at least let thy own "danger awaken thy attention. The "skill that I have acquired in omens, "by which the will of the gods is discovered, enables me to foretel, that, "within three days, a nation of Barbarians will rush upon thee from the "mountains, like a flood, to spoil thy "city, and overspread thy country "with desolation: make haste, therefore, to avert the torrent; arm thy "people, and secure, within the walls "of the city, whatever is valuable in "the field. If, when three days are "elapsed, my predictions shall appear "to have been false, let these altars be

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Plate I.

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" ſtained with our blood; but, on the " contrary, if it ſhall be confirmed by " the event, let Aceſtes remember, that " he ought not to take away the life of " thoſe to whom he will be indebted for " his own." At theſe words, which ' were pronounced, not with the diffi- ' dence of conjecture, but the aſſurance ' of certain knowledge, Aceſtes was ' aſtoniſhed: "I perceive, O ſtranger!" ' ſaid he, " that the gods, who have " allotted thee ſo ſmall a portion of the " gifts of Fortune, have enriched thee " with the more valuable treaſures of " wiſdom." He then commanded the ' ſolemnities of the ſacrifice to be ſu- ' ſpended, and immediately prepared ' againſt the invaſion which had been ' predicted by Mentor. Multitudes of ' women, trembling with fear, and ' men decrepid with age, followed by ' children, whom the alarm had terri- ' fied into tears, were ſeen on every ſide, ' crouding to the city; the ſheep and ' cattle came in ſuch droves from the ' paſtures, that they were obliged to ' ſtand without covert in the ſtreets; ' and a confuſed noiſe was every where ' to be heard, of multitudes that joſtled ' each other with tumultuous and un- ' diſtinguiſhed outcries; miſtook a ' ſtranger for a friend; and preſſed for- ' ward with the utmoſt eagerneſs, though ' they knew not whither they were go- ' ing. The principal citizens, indeed, ' imagining themſelves to be wiſer than ' the reſt, regarded Mentor as an im- ' poſtor, who had invented a falſhood ' to prolong his life: but, before the ' end of the third day, while they were ' yet applauding their own ſagacity, a ' cloud of duſt was perceived upon the ' declivity of the neighbouring moun- ' tains, and an innumerable multitude ' of armed Barbarians were ſoon after ' diſtinguiſhed. Theſe were the Hy- ' merians, and other ſavages, that in- ' habit the Nebrodian mountains, and ' the ſummit of Agragas; regions in ' which the ſeverity of winter is never ' ſoftened by the breezes of ſpring. ' Thoſe who had deſpiſed the predic- ' tion of Mentor were now puniſhed ' by the loſs of their ſlaves and their ' cattle; and the king addreſſed him to ' this effect: " From henceforth I for- " get that you are Greeks, ſince you are " no more enemies, but friends; and, " as you were, doubtleſs, ſent by the " gods for our deliverance, I hope not " leſs from your valour than I have " experienced from your wiſdom: de- " lay not, therefore, to afford us your " aſſiſtance."

' At this moment there appeared in ' the eyes of Mentor ſomewhat that in- ' timidated the fierce, and over-awed the ' proud: he ſnatched a ſhield and an ' helmet, girded on a ſword, and poiſed ' a lance in his hand; he drew up the ' ſoldiers of Aceſtes, and advanced to- ' wards the enemy at their head. A- ' ceſtes, whoſe courage was ſtill high, ' but whoſe body was enfeebled by age, ' could only follow him at a diſtance; ' I approached nearer to his perſon, but ' not to his valour. In the battle, his ' cuiraſs reſembled the immortal ægis ' of Minerva; and death, watching his ' ſword as a ſignal, followed him from ' rank to rank. Thus a lion of Numi- ' dia, that hunger has made yet more ' furious, ruſhes among the flock; he ' kills and tears to pieces without re- ' ſiſtance; and the ſhepherds, inſtead of ' attempting to defend their ſheep, fly ' with terror and trepidation to preſerve ' themſelves.

' The Barbarians, who hoped to have ' ſurprized the city, were themſelves ' ſurprized and diſconcerted; and the ' ſubjects of Aceſtes, animated by the ' example and the voice of Mentor, ex- ' erted a power which they knew not ' that they poſſeſſed. The ſon of the ' king who commanded the invaſion ' fell by my hand; our ages were equal, ' but he greatly exceeded me in ſtature; ' for theſe ſavages are deſcended from ' a race of giants, whoſe origin was the ' ſame with that of the Cyclops. I per- ' ceived that he deſpiſed me as a feeble ' enemy; but, regarding neither the ' fierceneſs of his demeanor, nor the ' ſuperiority of his ſtrength, I made a ' thruſt at his breaſt with my lance; ' the weapon entering deeply, he vo- ' mited a torrent of blood, and expired: ' but I was in danger of being cruſhed ' by his weight as he fell, and the diſ- ' tant mountains echoed with the claſh ' of his armour. After I had ſtripped ' the body of the ſpoils, I returned to ' ſeek Aceſtes; and Mentor, having com- ' pleated the diſorder of the enemy, cut ' to pieces all that made a ſhew of re- ' ſiſtance, and purſued the fugitives to ' the woods.

' This ſucceſs, of which every one ' had ſo lately deſpaired, fixed all eyes

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'upon Mentor, as a favourite of the 'gods, and diſtinguiſhed by divine in-'ſpiration; and Aceſtes, in gratitude 'to his deliverers, acquainted us, that 'it would no longer be in his power to 'protect us, if the fleet of Æneas 'ſhould put back to Sicily: he there-'fore furniſhed us with a veſſel, that we 'might return to our country; and, 'having loaded us with preſents, he 'urged our immediate departure, as 'the only means by which the ap-'proaching danger could be avoided. 'He would not, however, ſupply us 'either with rowers or a pilot from a-'mong his own ſubjects, becauſe he 'was unwilling to truſt them upon the 'Grecian coaſts; but he ſent on board 'ſome Phœnician merchants, who, as 'they are a commercial people, and 'trade to every port, had nothing to 'fear. Theſe men were to have re-'turned with the veſſel to Aceſtes, af-'ter they had put us on ſhore at Itha-'ca; but the gods, who ſport with the 'deſigns of men, devoted us to other 'evils.'

END OF THE FIRST BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK II.

'THE pride of the Tyrians 'had offended Seſoſtris, 'the King of Egypt, 'who had extended his 'dominion by the con-'queſt of many ſtates. 'The wealth which they had acquired 'by commerce, and the impregnable 'ſtrength of their city, which ſtood in 'the ſea, had rendered them ſo inſolent 'and preſumptuous, that they refuſed 'to pay the tribute which had been im-'poſed by Seſoſtris on his return to 'Egypt; and had ſent troops to the aſ-'ſiſtance of his brother, who had at-'tempted to aſſaſſinate him at a feaſt, 'in the midſt of the rejoicings that 'had been made for his return.

'Seſoſtris had determined to humble 'them, by interrupting their trade: 'he therefore ſent out a great num-'ber of armed veſſels, with orders to 'take or ſink the Phœnician ſhips 'wherever they ſhould be found; and, 'juſt as we loſt ſight of Sicily, we fell 'in with an Egyptian fleet. The port 'and the land ſeemed to retreat behind 'us, and loſe themſelves in the clouds; 'and we ſaw the fleet approach like a 'floating city. The Phœnicians im-'mediately perceived their danger, and 'would have avoided it, but it was too 'late; the Egyptian veſſels ſailed bet-'ter than ours; the wind was in their 'favour, and they had a greater num-'ber of oars: they boarded, took us 'without reſiſtance, and carried us pri-'ſoners into Egypt. I told them, in-'deed, that neither Mentor, nor my-'ſelf, was a Phœnician; but they 'heard me with contempt; and, ima-'gining that we were ſlaves, a mer-'chandize in which they knew the 'Phœnicians traded, thought only 'how to diſpoſe of us to the greateſt ad-'vantage. We ſoon perceived the ſea 'to be whitened by the waters of the 'Nile, and the coaſt of Egypt ap-'peared in the horizon like a cloud: 'we then arrived at the Iſland of Pha-'ros, near the city of No, and thence 'proceeded up the Nile to Memphis.

'If the ſorrows of captivity had not 'rendered us inſenſible to pleaſure, 'we muſt have been delighted with the 'proſpect of this fertile country, which 'had the appearance of a vaſt garden, 'watered with an infinite number of 'canals. Each ſide of the river was 'diverſified with opulent cities, de-'lightful villas, fields that produced 'every year a golden harveſt, and mea-'dows that were covered with flocks: 'Earth laviſhed her fruits upon the 'huſbandman, till he ſtooped under the 'burden; and Echo ſeemed pleaſed to 'repeat the ruſtick muſick of the ſhep-'herds. "Happy are the people," 'ſaid Mentor, "who are governed by "ſo wiſe a king! They flouriſh in

" perpetual plenty, and love him by " whom that plenty is beſtowed. Thus, " O Telemachus! ought thy govern- " ment to ſecure the happineſs of thy " people, if the gods ſhall at length " exalt thee to the throne of thy fa- " ther. Love thy ſubjects as thy " children; and learn, from their love " of thee, to derive the happineſs of a " parent: teach them to connect the " idea of happineſs with that of their " king; that, whenever they rejoice " in the bleſſings of peace, they may " remember their benefactor, and ho- " nour thee with the tribute of grati- " tude. The tyrants, who are only " ſolicitous to be feared, and teach " their ſubjects humility by oppreſſion, " are the ſcourges of mankind: they " are, indeed, objects of terror; but, " as they are alſo objects of hatred " and deteſtation, they have more to " fear from their ſubjects than their " ſubjects can have to fear from " them."

' I replied—" Alas! what have we " now to do with maxims of govern- " ment? With reſpect to us, Ithaca is " no more; we ſhall never again be- " hold Penelope, or our country: with " whatever glory Ulyſſes may at length " return, to meet his ſon is a joy that " he ſhall never taſte; and to obey him " till I ſhall learn to govern, is a plea- " ſure that will be for ever witheld " from me. Let us die, then, my dear " Mentor; all thoughts, but of death, " are idle ſpeculations: let us die, " ſince the gods have ceaſed to regard " us with compaſſion!" I was ſo de- ' preſſed by grief, that this ſpeech was ' rendered almoſt unintelligible by the ' ſighs with which it was interrupted: ' but Mentor, though he was not pre- ' ſumptuous with reſpect to future ' evils, was yet fearleſs of the preſent. " Unworthy ſon of the great Ulyſſes!" ' ſaid he, " doſt thou yield to misfor- " tune without reſiſtance? Know, that " the day approaches, in which thou " ſhalt again behold thy mother and " thy country: thou ſhalt behold, in " the meridian of his glory, him whom " thou haſt never known, the invinci- " ble Ulyſſes; whom Fortune can never " ſubdue; and whoſe example, in more " dreadful calamity than thine, may " teach thee never to deſpair. Should " he learn, in the remote countries on " which the tempeſt has caſt him, that " his ſon emulates neither his patience " nor his valour, the dreadful tidings " would cover him with confuſion, and " afflict him more than all the evils of " his life."

' Mentor then called my attention to ' the chearfulneſs and plenty which ' were diffuſed over all Egypt; a coun- ' try which contained twenty-two ' thouſand cities. He admired the po- ' licy with which they were governed; ' the juſtice which prevented the op- ' preſſion of the poor by the rich; the ' education of the youth, which ren- ' dered obedience, labour, tempe- ' rance, and the love of arts, or of ' literature, habitual; the punctuality ' in all the ſolemnities of religion; the ' publick ſpirit; the deſire of honour; ' the integrity to man, and the reverence ' to the gods, which were implanted ' by every parent in every child. He ' long contemplated this beautiful or- ' der with increaſing delight, and fre- ' quently repeated his exclamations of ' praiſe. " Happy are the people," ' ſaid he, " who are thus wiſely go- " verned! but yet more happy the " king whoſe bounty is ſo extenſively " the felicity of others, and whoſe " virtue is the ſource of yet nobler en- " joyment to himſelf: his dominion is " ſecured, not by terror, but by love; " and his commands are received, not " only with obedience, but with joy. " He reigns in the hearts of his peo- " ple; who are ſo far from wiſhing his " government at an end, that they " conſider mortality with regret, and " every man would rejoice to redeem " the life of his ſovereign with his " own."

' I liſtened attentively to this diſ- ' courſe of Mentor; and, while he ſpoke, ' I perceived new courage kindle in my ' boſom. As ſoon as we arrived at ' Memphis, a city diſtinguiſhed by ' it's opulence and ſplendor, the go- ' vernor ſent us forward to Thebes, ' that we might be queſtioned by Se- ' ſoſtris; who, if he had been leſs at- ' tentive to adminiſter his own go- ' vernment, would yet have examined ' us himſelf, as he was extremely in- ' cenſed againſt the Tyrians: we ' therefore proceeded up the Nile to ' the celebrated city with an hundred ' gates, the reſidence of this mighty ' prince. Thebes appeared to be of ' vaſt extent, and more populous than

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'the most flourishing city of Greece. 'The regulations that are established 'for keeping the avenues free from 'incumbrances, maintaining the aque-'ducts, and rendering the baths con-'venient, for the cultivation of arts, 'and for the security of the publick, 'are the most excellent that can be 'imagined. The squares are deco-'rated with fountains and obelisks; 'the temples are of marble; and the 'architecture, though it is simple, is 'majestick: the palace itself is almost 'as extensive as a town; and abounds 'with columns of marble, pyramids 'and obelisks, statues of a prodigious 'magnitude, and furniture of silver 'and gold.

'The king was informed, by those 'who took us, that we were found on 'board a Phœnician vessel: it was his 'custom to give audience, at a certain 'hour every day, to all who had any 'complaint to make, or intelligence to 'communicate; nor was any man ei-'ther despised or rejected by Sesostris; 'he considered himself as possessing 'the regal authority only that he 'might be the instrument of good to 'his people, whom he regarded with 'the affection of a father; and stran-'gers, whom he treated with great 'kindness, he was very solicitous to 'see, because he believed that some use-'ful knowledge might always be ac-'quired by an acquaintance with the 'manners and customs of remote 'countries. For this reason, we were 'brought before him. He was seated 'upon a throne of ivory, and held a 'golden sceptre in his hand: though 'he was advanced in years, his person 'was still graceful, and his counte-'nance was full of sweetness and ma-'jesty. He sat every day to adminis-'ter justice to his people; and his pa-'tience and sagacity as a judge would 'have vindicated the boldest panegyrist 'from the imputation of flattery. 'Such were the labours of the day: 'and to hear a declamation on some 'question of science, or to converse 'with those whom he knew to be wor-'thy of his familiarity, was the en-'tertainment of the evening. Nor 'was the lustre of his life sullied by 'any fault but that of having tri-'umphed over the princes whom he 'had conquered with too much osten-'tation, and confided too much in one 'of his officers, whose character I 'shall presently describe. When he 'saw me, my youth moved him to 'compassion; and he enquired my 'country and my name. We were 'struck with the dignity and propriety 'of his expression; and I answered— "Most illustrious prince! thou art not "ignorant of the siege of Troy, which "endured ten years; nor of it's de-"struction, which exhausted Greece of "her noblest blood: Ulysses, the King "of Ithaca, who is my father, was "one of the principal instruments of "that great event; but is now, in "search of his kingdom, a fugitive on "the deep; and, in search of him, I "am, by a like misfortune, a captive "in Egypt. Restore me once more to "my father and my country; so may "the gods preserve thee to thy chil-"dren; and may they rejoice under the "protection of so good a parent!" 'Sesostris still regarded me with com-'passion; but, doubting whether what 'I had told him was true, he gave 'charge of us to one of his officers, 'with orders to enquire of the persons 'who had taken our vessel, whether we 'were indeed Greeks or Phœnicians. "If they are Phœnicians," said he, "they will deserve punishment, not "only as our enemies, but as wretches "who have basely attempted to deceive "us by a falshood; but, on the con-"trary, if they are Greeks, it is my "pleasure that they be treated with "kindness, and sent back to their "country in one of my vessels: for I "love Greece; a country which has de-"rived many of it's laws from the wis-"dom of Egypt. I am not unac-"quainted with the virtue of Her-"cules; the glory of Achilles has "reached us, however remote; I ad-"mire the wisdom that is related of "the unfortunate Ulysses: and I re-"joice to alleviate the distress of vir-"tue."

'Metophis, the officer to whom the 'king had referred the examination of 'our affair, was as corrupt and selfish 'as Sesostris was generous and sin-'cere: he attempted to perplex us by 'ensnaring questions; and, as he per-'ceived that Mentor's answers were 'more prudent than mine, he regard-'ed him with malevolence and suspi-'cion; for, to the unworthy, there is 'no insult so intolerable as merit. He

'therefore caused us to be separated; 'and from that time I knew not what 'was become of Mentor. This separation was, to me, sudden and 'dreadful as a stroke of thunder; but 'Metophis hoped that, by interrogating us apart, he should be able to 'discover some inconsistency in our 'account; and yet more, that he 'might allure me, by promises, to discover that which Mentor had concealed. To discover truth was not, 'indeed, his principal view; but to 'find some pretence to tell the king we 'were Phœnicians, that, as slaves, we 'might become his property; and, 'notwithstanding our innocence, and 'the king's sagacity, he succeeded. 'How dangerous a situation is royalty, 'in which the wisest are often the tools 'of deceit! A throne is surrounded by 'the train of subtlety and self-interest; 'Integrity retires, because she will not 'be introduced by Importunity or Flattery: Virtue, conscious of her own 'dignity, waits at a distance till she is 'sought, and princes seldom know 'where she may be found; but Vice, 'and her dependants, are impudent and 'fraudful, insinuating and officious, 'skilful in dissimulation, and ready to 'renounce all principles, and to violate 'every tie, when it becomes necessary, 'to the gratification of the appetites of 'a prince. How wretched is the man 'who is thus perpetually exposed to 'the attempts of guilt! by which he 'must inevitably perish, if he does not 'renounce the musick of adulation, 'and learn not to be offended by the 'plainness of truth. Such were the 'reflections which I made in my distress; and I revolved in my mind all 'that had been said to me by Mentor.

'While my thoughts were thus employed, I was sent by Metophis towards the mountains of the desart 'Oasis, that I might assist his slaves in 'looking after his flocks, which were 'almost without number.' Calypso here interrupted Telemachus. 'And 'what did you then?' said she. 'In 'Sicily you chose death rather than 'slavery.'—'I was then,' said Telemachus, 'become yet more wretched, 'and had no longer the sad consolation 'of such a choice. Slavery was irresistibly forced upon me, and I was 'compelled by Fortune to exhaust the 'dregs of her cup: I was excluded even 'from hope, and every avenue to liberty was barred against me. In the 'mean time, Mentor, as he has since 'told me, was carried into Ethiopia, by 'certain natives of that country, to 'whom he had been sold.

'The scene of my captivity was a desart, where the plain is a burning sand, 'and the mountains are covered with 'snow; below was intolerable heat, 'and above was perpetual winter; the 'pasturage was thinly scattered among 'the rocks, the mountains were steep 'and craggy, and the vallies between 'them were almost inaccessible to the 'rays of the sun: nor had I any society, in this dreadful situation, but 'that of the shepherds, who are as rude 'and uncultivated as the country. 'Here I spent the night in bewailing 'my misfortunes, and the day in following my flocks, that I might avoid 'the brutal insolence of the principal 'slave, whose name was Butis; and 'who, having conceived hopes of obtaining his freedom, was perpetually accusing the rest, as a testimony 'of his zeal and attachment to the interest of his master. This complication of distress almost overwhelmed 'me; and, in the anguish of my 'mind, I one day forgot my flock, 'and threw myself on the ground near 'a cave, expecting that death would 'deliver me from a calamity which I 'was no longer able to sustain: but, 'just in the moment of despair, I perceived the mountain tremble; the 'oaks and pines seemed to bow from 'the summit; the breeze itself was 'hushed; and a deep voice, which 'seemed to issue from the cave, pronounced these words. "Son of the "wise Ulysses! thou must, like him, "become great by patience. Princes "who have not known adversity are "unworthy of happiness; they are "enervated by luxury, and intoxicated with pride. Surmount, and "remember these misfortunes, and "thou art happy. Thou shalt return "to Ithaca; and thy glory shall fill "the world. When thou shalt have "dominion over others, forget not that "thou hast been, like them, weak, "destitute, and afflicted: be it thy "happiness, therefore, to afford them "comfort; love thy people; detest "flattery; and remember that no man "is great, but in proportion as he re-

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" ſtrains and ſubdues his paſſions." ' Theſe words inſpired me as the voice ' of Heaven; joy immediately throb- ' bed in my veins, and courage glowed ' in my boſom: nor was I ſeized with ' that horror which ſo often cauſes the ' hair to ſtand upright, and the blood ' to ſtagnate, when the gods reveal ' themſelves to men. I roſe in tran- ' quillity; and, kneeling on the ground, ' I lifted up my hands to Heaven, and ' paid my adorations to Minerva, to ' whom I believed myſelf indebted for ' this oracle. At the ſame time I per- ' ceived my mind illuminated with wiſ- ' dom; and was conſcious to a gentle, ' yet prevailing, influence, which over- ' ruled all my paſſions, and reſtrained ' the ardour of my youth: I acquired ' the friendſhip of all the ſhepherds of ' the deſart; and my meekneſs, pa- ' tience, and diligence, at length ob- ' tained the good-will even of Butis ' himſelf, who was at firſt diſpoſed to ' treat me with inhumanity.

' To ſhorten the tedious hours of ' captivity and ſolitude, I endeavoured ' to procure ſome books; for I ſunk ' under the ſenſe of my condition, ' merely becauſe I had nothing either ' to recreate or to fortify my mind. " Happy," ſaid I, " are thoſe who " have loſt their reliſh for tumultuous " pleaſure, and are content with the " ſoothing quiet of innocence and re- " tirement! Happy are they whoſe " amuſement is knowledge, and whoſe " ſupreme delight the cultivation of " the mind! Wherever they ſhall be " driven by the perſecution of Fortune, " the means of enjoyment are ſtill " with them; and that weary liſtleſs- " neſs, which renders life unſupport- " able to the voluptuous and the lazy, " is unknown to thoſe who can em- " ploy themſelves by reading. Happy " are thoſe to whom this employment " is pleaſing; and who are not, like " me, compelled to be idle!" While ' my mind was agitated by theſe ' thoughts, I had wandered into a ' thick foreſt; and ſuddenly, looking ' up, I perceived before me an old man ' with a book in his hand; his fore- ' head was ſomewhat wrinkled, and ' he was bald to the crown; a beard, ' white as ſnow, hung down to his ' girdle; his ſtature was tall; his cheeks ' were ſtill florid, and his eyes pierc- ' ing: there was a great ſweetneſs in ' his voice; his addreſs, though it was ' plain, was engaging; and I had ne- ' ver ſeen any perſon whoſe manner ' and appearance ſo ſtrongly excited ' veneration and eſteem. His name ' was Termoſiris; he was prieſt of ' Apollo, and officiated in a temple of ' marble which the kings of Egypt ' had conſecrated to that deity in the ' foreſt. The book which he held in ' his hand was a collection of hymns ' that had been compoſed to the ho- ' nour of the gods. He accoſted me ' with an air of friendſhip; and we en- ' tered into converſation. He related ' paſt events with ſuch force of expreſ- ' ſion, that they ſeemed to be preſent; ' and with ſuch comprehenſive brevity, ' that attention was not wearied; and ' he foreſaw the future, by a ſaga- ' city that diſcovered the true cha- ' racters and diſpoſitions of mankind, ' and the events which they would ' produce. But with all this intel- ' lectual ſuperiority, he was chearful ' and condeſcending: there is no grace ' in the utmoſt gaiety of youth that ' was not exceeded by Termoſiris in ' his age; and he regarded young per- ' ſons with a kind of parental affection, ' when he perceived that they had a ' diſpoſition to be inſtructed, and a love ' for virtue.

' He ſoon diſcovered a tender regard ' for me; and gave me books to relieve ' the anxiety of my mind. He called ' me his ſon; and I frequently addreſ- ' ſed him as a father. " The gods," ' ſaid I, " who have deprived me of " Mentor, have, in pity, ſuſtained me " with thy friendſhip." He was, with- ' out doubt, like Orpheus and Linus, ' irradiated by the immediate inſpira- ' tion of the gods. He often repeated ' verſes of his own, and gave me thoſe ' of many others who had been the fa- ' vourites of the Muſes. When he ' was habited in his long white robe, ' and played upon his ivory lyre, the ' bears, lions, and tygers of the foreſt, ' fawned upon him, and licked his ' feet; the ſatyrs came from their re- ' ceſſes, and danced round him: and it ' might almoſt have been believed, that ' even the trees and rocks were influ- ' enced by the magick of his ſong, in ' which he celebrated the majeſty of the ' gods, the virtue of heroes, and the

' wiſdom

' wiſdom of thoſe who prefer glory to
' pleaſure.

' Termoſiris often excited me to
' courage. He told me that the gods
' would never abandon either Ulyſſes
' or his ſon; and that I ought, after
' the example of Apollo, to introduce
' the ſhepherds to the acquaintance of
' the Muſes. " Apollo," ſays he,
" diſpleaſed that Jupiter frequently in-
" terrupted the ſerenity of the brighteſt
" days with thunder, turned his re-
" ſentment againſt the Cyclops who
" forged the bolts, and deſtroyed them
" with his arrows. Immediately the
" fiery exploſions of Mount Etna
" ceaſed; and the ſtrokes of thoſe enor-
" mous hammers, which had ſhaken
" the earth to the centre, were heard
" no more; iron and braſs, which the
" Cyclops had been uſed to poliſh, be-
" gan now to ruſt and canker: and
" Vulcan, quitting his forge, in the
" fury of his reſentment, haſtily climb-
" ed Olympus, notwithſtanding his
" lameneſs; and, ruſhing into the aſ-
" ſembly of the gods, covered with
" duſt and ſweat, complained of the
" injury with all the bitterneſs of in-
" vective. Jupiter, being thus in-
" cenſed againſt Apollo, expelled him
" from Heaven, and threw him down
" headlong to the earth: but his cha-
" riot, though it was empty, ſtill per-
" formed it's uſual courſe; and, by
" an inviſible impulſe, continued the
" ſucceſſion of day and night, and the
" regular change of ſeaſons to man-
" kind. Apollo, diveſted of his rays,
" was compelled to become a ſhep-
" herd, and kept the flocks of Ad-
" metus, King of Theſſaly.

" While he was thus diſgraced, and
" in exile, he uſed to ſoothe his mind
" with muſick, under the ſhade of ſome
" elms that flouriſhed upon the bor-
" ders of a limpid ſtream. This drew
" about him all the neighbouring ſhep-
" herds, whoſe life till then had been
" rude and brutal; whoſe knowledge
" had been confined to the manage-
" ment of their ſheep; and whoſe
" country had the appearance of a de-
" ſart. To theſe ſavages Apollo, va-
" rying the ſubject of his ſong, taught
" all the arts by which exiſtence is im-
" proved into felicity. Sometimes he
" celebrated the flowers which improve
" the graces of Spring, the fragrance
" which ſhe diffuſes, and the verdure
" that riſes under her feet; ſometimes
" the delightful evenings of ſummer,
" her zephyrs that refreſh mankind,
" and her dews that allay the thirſt of
" the earth: nor were the golden fruits
" of Autumn forgotten, with which ſhe
" rewards the labour of the huſband-
" man; nor the chearful idleneſs of
" Winter, who piles his fires till they
" emulate the ſun, and invites the
" youth to dancing and feſtivity: he
" deſcribed alſo the gloomy foreſts
" with which the mountains are over-
" ſhadowed, and the rivers that wind
" with a pleaſing intricacy through the
" luxuriant meadows of the valley.
" Thus were the ſhepherds of Theſſaly
" made acquainted with the happineſs
" that is to be found in a rural life, by
" thoſe to whom Nature is not bounti-
" ful in vain: their pipes now render-
" ed them more happy than kings; and
" thoſe uncorrupted pleaſures which
" fly from the palace, were invited to
" the cottage. The ſhepherdeſſes were
" followed by the Sports, the Smiles,
" and the Graces; and adorned by
" ſimplicity and innocence: every day
" was devoted to joy; and nothing was
" to be heard but the chirping of birds,
" the whiſpers of the zephyrs that
" ſported among the branches of the
" trees, the murmurs of water falling
" from a rock, or the ſongs with which
" the Muſes inſpired the ſhepherds who
" followed Apollo; they were taught
" alſo to conquer in the race, and to
" ſhoot with the bow. The gods
" themſelves became jealous of their
" happineſs; they now thought the ob-
" ſcurity of a ſhepherd better than the
" ſplendor of a deity, and recalled
" Apollo to Olympus.

" By this ſtory, my ſon, be thou in-
" ſtructed. Thou art now in the ſame
" ſtate with that of Apollo in his
" exile: like him, therefore, fertilize
" an uncultivated ſoil, and call plenty
" to a deſart; teach theſe ruſticks the
" power of muſick, ſoften the obdu-
" rate heart to ſenſibility, and capti-
" vate the ſavage with the charms of
" virtue. Let them taſte the pleaſures
" of innocence and retirement; and
" heighten this felicity with the tran-
" ſporting knowledge, that it is not
" dependent upon the caprice of For-
" tune. The day approaches, my
" ſon, in which the pains and cares
" that ſurround a throne will teach

" thee

Plate III. Published as the Act directs, by Harrison & Co. Dec.r 24. 1784.

'thee to remember theſe wilds with 'regret."

'Termoſiris then gave me a flute, the tone of which was ſo melodious, that the echoes of the mountains, which propagated the ſound, immediately brought the neighbouring ſhepherds, in crowds, about me: a divine melody was communicated to my voice; I perceived myſelf to be under a ſupernatural influence, and I celebrated the beauties of Nature with all the rapture of enthuſiaſm. We frequently ſung all the day in concert; and ſometimes encroached upon the night. The ſhepherds, forgetting their cottages and their flocks, were fixed motionleſs as ſtatues about me, while I delivered my inſtructions; the deſart became inſenſibly leſs wild and rude; every thing aſſumed a more pleaſing appearance; and the country itſelf ſeemed to be improved by the manners of the people.

'We often aſſembled to ſacrifice in the temple of Apollo, at which Termoſiris officiated as prieſt: the ſhepherds wore wreaths of laurel in honour of the god; and the ſhepherdeſſes were adorned with garlands of flowers, and came dancing with baſkets of conſecrated gifts upon their heads. After the ſacrifice, we made a rural feaſt: the greateſt delicacies were the milk of our goats and ſheep, and ſome dates, figs, grapes, and other fruits, which were freſh gathered by our own hands; the green turf was our ſeat; and the foliage of the trees afforded us a more pleaſing ſhade than the gilded roofs of a palace. But my reputation among the ſhepherds was compleated by an accident: an hungry lion happened to break in among my flock, and began a dreadful ſlaughter. I ran towards him, though I had nothing in my hand but my ſheep-hook. When he ſaw me, he erected his mane; he began to grind his teeth, and to extend his claws; his mouth appeared dry and enflamed, and his eyes were red and fiery. I did not wait for his attack; but ruſhed in upon him, and threw him to the ground: nor did I receive any hurt; for a ſmall coat of mail that I wore, as an Egyptian ſhepherd, defended me againſt his claws. Three times I threw him; and he roſe three times againſt me, roaring ſo loud that 'the utmoſt receſſes of the foreſt echoed; 'but, at laſt, I graſped him till he 'was ſtrangled: and the ſhepherds, 'who were witneſſes of my conqueſt, 'inſiſted that I ſhould wear his ſkin as 'a trophy.

'This action, and the change of 'manners among our ſhepherds, was 'rumoured through all Egypt, and 'came at length to the ears of Seſoſtris: 'he learnt, that one of the two captives, who had been taken for Phœ-'nicians, had reſtored the golden age 'in the midſt of deſarts which were 'ſcarce habitable, and deſired to ſee 'me; for he was a friend to the Muſes, 'and regarded, with attention and 'complacency, whatever appeared to 'be the means of inſtruction. I was 'accordingly brought before him: he 'liſtened to my ſtory with pleaſure; 'and ſoon diſcovered that he had been 'abuſed by the avarice of Metophis. 'Metophis he therefore condemned to 'perpetual impriſonment; and took 'into his own poſſeſſion the wealth 'which his rapacity and injuſtice had 'heaped together. "How unhappy," 'ſaid he, "are thoſe whom the gods "have exalted above the reſt of man-"kind! They ſee no object but through "a medium which diſtorts it: they "are ſurrounded by wretches who in-"tercept truth in it's approaches; eve-"ry one imagines that it is his intereſt "to deceive them, and every one con-"ceals his own ambition under the "appearance of zeal for their ſervice: "that regard is profeſſed for the prince, "of which the wealth and honours "that he diſpenſes are indeed the ob-"jects; and ſo flagitious is the neg-"lect of his intereſt, that for theſe "he is flattered and betrayed."

'From this time Seſoſtris treated me 'with a tender friendſhip, and reſolved 'to ſend me back to Ithaca, in a fleet 'that ſhould carry troops ſufficient to 'deliver Penelope from all her ſuitors. 'This fleet was at length ready to ſail, 'and waited only for our embarkation. 'I reflected, with wonder, upon the 'caprice of Fortune, who frequently 'moſt exalts thoſe whom, the moment 'before, ſhe had moſt depreſſed: and 'the experience of this inconſtancy en-'couraged me to hope that Ulyſſes, 'whatever he ſhould ſuffer, might at 'laſt return to his kingdom. My 'thoughts alſo ſuggeſted, that I might

'again

again meet with Mentor, even though he should have been carried into the remotest parts of Ethiopia. I therefore delayed my departure a few days, that I might make some enquiry after him: but in this interval, Sesostris, who was very old, died suddenly; and by his death I was involved in new calamities.

'This event filled all Egypt with grief and despair; every family lamented Sesostris as it's most valuable friend, it's protector, it's father. The old, lifting up their hands to Heaven, uttered the most passionate exclamations: "O Egypt! thou hast known no king like Sesostris in the times that are past; nor shalt thou know any like him in those that are to come! Ye gods! ye should not have given Sesostris to mankind; or ye should not have taken him away! O wherefore do we survive Sesostris?" The young cried out—"The hope of Egypt is cut off! Our fathers were long happy under the government of a king whom we have known only to regret!" His domesticks wept incessantly; and, during forty days, the inhabitants of the remotest provinces came in crowds to his funeral. Every one was eagerly solicitous yet once more to gaze upon the body of his prince: all desired to preserve the idea in their memory; and some requested to be shut up with him in the tomb.

'The loss of Sesostris was more sensibly felt, as Bocchorus his son was destitute of humanity to strangers, and of curiosity for science; of esteem for merit, and love of glory. The greatness of the father contributed to degrade the son: his education had rendered him effeminately voluptuous, and brutally proud; he looked down upon mankind as creatures of an inferior species, that existed only for his pleasure; he thought only of gratifying his passions, and dissipating the immense treasures that had been amassed for publick use by the œconomy of his father; of procuring new resources for extravagances by the most cruel rapacity, impoverishing the rich, famishing the poor, and perpetrating every other evil that was advised by the beardless sycophants whom he permitted to disgrace his presence; while he drove away, with derision, the hoary sages in whom his father had confided. Such was Bocchoris; not a king, but a monster. Egypt groaned under his tyranny; and though the reverence of the people for the memory of Sesostris rendered them patient under the government of his son, however odious and cruel, yet he precipitated his own destruction: and, indeed, it was impossible that he should long possess a throne which he so little deserved.

'My hopes of returning to Ithaca were now at an end. I was shut up in a tower that stood upon the seashore near Pelusium, where we should have embarked, if the death of Sesostris had not prevented us; for Metophis having, by some intrigue, procured his enlargement, and an admission into the councils of the young king, almost the first act of his power was to imprison me in this place, to revenge the disgrace into which I had brought him. There I passed whole days and nights in the agonies of despair. All that Termosiris had predicted, and all that I had heard in the cave, was remembered but as a dream. Sometimes, while I was absorbed in reflections upon my own misery, I stood gazing at the waves that broke against the foot of the tower; and sometimes I contemplated the vessels that were agitated by the tempest, and in danger of splitting against the rocks upon which the tower was built: but I was so far from commiserating those who were threatened with shipwreck, that I regarded them with envy. "Their misfortunes," said I to myself, "and their lives, will quickly be at an end together; or they will return in safety to their country: but neither is permitted to me!"

'One day, while I was thus pining with ineffectual sorrow, I suddenly perceived the masts of ships at a distance like a forest: the sea was presently covered with sails swelling with the wind, and the waves foamed with the stroke of innumerable oars. I heard a confused sound on every side. On the sea-coast I perceived one party of Egyptians run to arms with terror and precipitation; and another waiting quietly for the fleet which was bearing down upon them. I soon

'discovered

'discovered that some of these vessels 'were of Phœnicia, and others of the 'Isle of Cyprus; for my misfortunes 'had acquainted me with many things 'that relate to navigation. The Egyp-'tians appeared to be divided among 'themselves; and I could easily be-'lieve that the folly and the violence 'of Bocchoris had provoked his sub-'jects to a revolt, and kindled a civil 'war: nor was it long before I became 'a spectator of an obstinate engage-'ment from the top of my tower. 'Those Egyptians who had called in 'the assistance of the foreign power, 'after having favoured the descent, 'attacked the other party, which was 'commanded by the king, and ani-'mated by his example. He appeared 'like the god of war; rivers of blood 'flowed around him; the wheels of his 'chariot were smeared with gore that 'was black, clotted, and frothy, and 'could scarce be dragged over the heaps 'of slain, which they crushed as they 'passed: his figure was graceful, and 'his constitution vigorous; his aspect 'was haughty and fierce, and his eyes 'sparkled with rage and despair. Like 'a high spirited horse that had never 'been broke, he was precipitated upon 'danger by his courage, and his force 'was not directed by wisdom: he knew 'not how to retrieve an error, nor to 'give orders with sufficient exactness; 'he neither foresaw the evils that 'threatened him, nor employed the 'troops he had to the greatest advan-'tage, though he was in the utmost 'need of more; not that he wanted 'abilities, for his understanding was 'equal to his courage; but he had ne-'ver been instructed by Adversity. 'Those who had been entrusted with 'his education had corrupted an ex-'cellent natural disposition by flattery: 'he was intoxicated with the con-'sciousness of his power, and the ad-'vantages of his situation; he believed 'that every thing ought to yield to the 'impetuosity of his wishes, and the 'least appearance of opposition trans-'ported him with rage; he was then 'deaf to the expostulations of Reason, 'and had no longer the power of re-'collection. The fury of his pride 'transformed him to a brute, and left 'him neither the affections nor the un-'derstanding of a man: the most faith-'ful of his servants fled terrified from 'his presence; and he was gentle only 'to the most abject servility, and the 'most criminal compliance. Thus his 'conduct, always violent, was always 'directly opposite to his interest; and 'he was detested by all whose approba-'tion is to be desired. His valour now 'sustained him long against a multi-'tude of his enemies; but, at length, 'the dart of a Phœnician entered his 'breast; the reins dropped from his 'hands, and I saw him fall from his cha-'riot under the feet of his horses. A 'soldier of the Isle of Cyprus imme-'diately struck off his head; and, 'holding it up by the hair, shewed it 'to the confederates as a trophy of 'their victory. Of this head no time 'or circumstance can ever obliterate the 'idea: methinks I still see it dropping 'blood; the eyes closed and sunk; the 'visage pale and disfigured; the mouth 'half open, as if it would still finish 'the interrupted sentence; and the 'look which, even in death, was 'haughty and threatening. Nor shall 'I forget, if the gods hereafter place 'me upon a throne, so dreadful a de-'monstration, that a king is not wor-'thy to command, nor can be happy 'in the exercise of his power, but in 'proportion as he is himself obedient 'to reason. Alas! how deplorable is 'his state, who, by the perversion of 'that power with which the gods have 'invested him as the instrument of 'publick happiness, diffuses misery 'among the multitudes that he go-'verns, and who is known to be a king 'only as he is a curse!'

END OF THE SECOND BOOK.

THE

ADVENTURES

OF

TELEMACHUS,

BOOK III.

CALYPSO was aſtoniſhed at the wiſdom which ſhe diſcovered in Telemachus; but ſhe was delighted with his ingenuous confeſſion of the errors into which he had been betrayed by the precipitation of his own reſolutions, and by his neglect of Mentor's counſel. She was ſurprized to perceive in a youth ſuch ſtrength and dignity of mind as enabled him to judge of his own actions with impartiality; and, by a review of the failings of his life, become prudent, cautious, and deliberate. 'Proceed,' ſaid ſhe, 'my dear Telemachus; for I am impatient to know 'by what means you eſcaped from 'Egypt, and where you again found 'Mentor, whoſe loſs you had ſo much 'reaſon to regret.' Telemachus then continued his relation.

'The party of Egyptians who had 'preſerved their virtue and their loyalty, being greatly inferior to the rebels, 'were obliged to yield when the king 'fell. Another prince, whoſe name 'was Termutis, was eſtabliſhed in his 'ſtead; and the Phœnician and Cyprian 'troops, after they had concluded a 'treaty with him, departed. By this 'treaty, all the Phœnician priſoners 'were to be reſtored; and, as I was 'deemed one of the number, I was ſet 'at liberty, and put on board with the 'reſt: a change of fortune which once 'more diſſipated the gloom of deſpair, 'and diffuſed the dawn of hope in my 'boſom.

'Our ſails were now ſwelled by a 'proſperous wind, and the foaming 'waves were divided by our oars; the 'ſpacious deep was covered with veſſels, the mariners ſhouted, the ſhores 'of Egypt fled from us, and the hills 'and mountains grew level by degrees: 'our view began to be bounded only 'by the ſea and the ſky; and the 'ſparkling fires of the ſun, which was 'riſing, ſeemed to emerge from the 'abyſs of waters; his rays tinged with 'gold the tops of the mountains, which 'were ſtill juſt to be perceived in the 'horizon; and the deep azure with 'which the whole firmament was 'painted, was an omen of a happy 'voyage.

'Though I had been diſmiſſed as a 'Phœnician, yet I was not known to 'any of thoſe with whom I embarked; 'and Narbal, who commanded the veſſel, aſked me my name and my country. "Of what city of Phœnicia are "you?" ſaid he. "Of none," I replied; "but I was taken at ſea in a "Phœnician veſſel, and, as a Phœnician, remained captive in Egypt; "under this name I have been long a "ſlave; and by this name I am at "length free." — "Of what country

"are

" are you, then?" said Narbal. " I " am," said I, " Telemachus, the son " of Ulysses, King of Ithaca, an island " of Greece: my father has acquired " a mighty name among the confede- " rate princes who laid siege to Troy; " but the gods have not permitted him " to return to his kingdom. I have " sought him in many countries; and " am, like him, persecuted by Fortune. " I am wretched, though my life is " private, and my wishes are few; I " am wretched, though I desire no hap- " piness but the endearments of my " family, and the protection of my " father."

'Narbal gazed upon me with astonish- 'ment, and thought he perceived in 'my aspect something that distinguishes 'the favourites of Heaven. He was, 'by nature, generous and sincere; 'my misfortunes excited his compas- 'sion; and he addressed me with a con- 'fidence which the gods, doubtless, 'inspired for my preservation in the 'most imminent danger.'

" Telemachus," said he, " I doubt " not the truth of what you have told " me: such, indeed, are the signatures " of candour and integrity which I " discover in your countenance, that " it is not in my power to suspect you " of falsehood. I am irresistibly deter- " mined, by a secret impulse, to be- " lieve that you are beloved of the " gods, whom I have always served, " and that it is their pleasure I also " should love you as my son: I will, " therefore, give you salutary counsel, " for which I ask no return but se- " crecy."—" Fear not," said I, " that " I should find it difficult to be silent; " for, however young, it is long since " I learned not to reveal my own se- " cret, much less not to betray, under " any pretence, the secret of another." —" By what means," said he, " could " the habit of secrecy be acquired by a " child? I should rejoice to learn how " that may be attained early, without " which a prudent conduct is impos- " sible, and every other qualification " useless."

" I have been informed," said I, " that when Ulysses went to the siege " of Troy, he placed me upon his " knees, threw his arms about me, and " after having kissed me with the ut- " most tenderness, pronounced these " words, though I could not then un- " derstand their import: " O my son! " may the gods ordain me to perish " before I see thee again; or, may the " Fatal Sisters cut the thread of thy life " while it is yet short, as the reaper cuts " down a tender flower that is but be- " ginning to blow; may my enemies " dash thee in pieces before the eyes of " thy mother and of me, if thou art " one day to be corrupted, and seduced " from virtue! O my friends, I leave " with you this son, whom I so ten- " derly love: watch over his infancy; " if you have any love for me, keep " flattery far from him; and, while he " is yet flexible, like a young plant, " keep him upright: but, above all, " let nothing be forgotten that may " render him just, beneficent, sincere, " and secret. He that is capable of a " lie, deserves not the name of a man; " and he that knows not how to be " silent, is unworthy the dignity of a " prince."

" I have repeated the very words " of Ulysses to you, because, to me, " they have been repeated so often, " that they perpetually occur to my " mind; and I frequently repeat them " to myself. The friends of my fa- " ther began very early to teach me " secrecy, by giving me frequent op- " portunities to practise it; and I made " so rapid a progress in the art, that, " while I was yet an infant, they com- " municated to me their apprehensions " from the crowd of presumptuous ri- " vals that addressed my mother. At " that time they treated me, not as a " child, but as a man, whose reason " might assist them, and in whose firm- " ness they could confide: they fre- " quently conferred with me, in pri- " vate, upon the most important sub- " jects; and communicated the schemes " which had been formed to deliver " Penelope from her suitors. I exulted " in this confidence, which I consi- " dered as a proof of my real dig- " nity and importance; I was there- " fore ambitious to sustain my cha- " racter, and never suffered the least " intimation of what had been entrust- " ed with me as a secret to escape me. " The suitors often engaged me to talk, " hoping that a child, who had seen or " heard any circumstance of import- " ance, would relate it without caution

" or delight: but I had learnt to answer " them, without forfeiting my veracity, " or disclosing my secret."

Narbal then addressed me in these terms: " You see, Telemachus, of " what power the Phœnicians are pos- " sessed, and how much their innu- " merable fleets are dreaded by the " neighbouring nations. The com- " merce which they have extended to " the Pillars of Hercules has given " them riches, which the most flourish- " ing countries cannot supply to them- " selves: even the great Sesostris could " never have prevailed against them at " sea; and the veterans, by whom he " had subjugated all the East, found it " extremely difficult to conquer them " in the field. He imposed a tribute, " which they have long neglected to " pay; for they are too sensible of their " own wealth and power to stoop pa- " tiently under the yoke of subjection: " they have, therefore, thrown it off; " and the war which Sesostris com- " menced against them has been ter- " minated by his death. The power " of Sesostris was, indeed, rendered " formidable by his policy; but when, " without his policy, his power de- " scended to his son, it was no longer " to be dreaded; and the Egyptians, " instead of entering Phœnicia with a " military force to reduce to obedience " a revolted people, have been com- " pelled to call in the assistance of the " Phœnicians, to deliver them from the " oppression of an impious tyrant. " This deliverance the Phœnicians " have effected, and added new glory " to independence, and new power to " wealth.

" But while we deliver others, we en- " slave ourselves. O Telemachus! do " not rashly put your life into the hands " of Pygmalion our king: his hands " are already stained with the blood of " Sichæus, the husband of Dido his " sister; and Dido, impatient to revenge " his death, is fled, with the greater " part of the friends of virtue and of " liberty, in a numerous fleet, from " Tyre, and has laid the foundations " of a magnificent city on the coast of " Africa, which she calls Carthage. " An insatiable thirst of riches renders " Pygmalion, every day, more wretch- " ed and more detestable. In his do- " minions it is a crime to be wealthy: " avarice makes him jealous, suspici- " ous, and cruel; he persecutes the " rich, and he dreads the poor.

" But, at Tyre, to be virtuous is yet " a greater crime than to be wealthy; " for Pygmalion supposes, that virtue " cannot patiently endure a conduct " that is unjust and infamous; and, as " virtue is an enemy to Pygmalion, " Pygmalion is an enemy to virtue. " Every incident torments him with " inquietude, perplexity, and appre- " hension; he is terrified at his own " shadow; and sleep is a stranger to his " eyes. The gods have punished him, " by heaping treasures before him " which he does not dare to enjoy; " and that in which alone he seeks for " happiness is the source of his misery. " He regrets whatever he gives; he " dreads the loss of the wealth which " he possesses, and sacrifices every com- " fort to the acquisition of more. He is " scarce ever to be seen; but sits in the " inmost recess of his palace, alone, " pensive, and dejected; his friends " dare not approach him, for to ap- " proach him is to be suspected as an " enemy. A guard, with swords drawn, " and pikes levelled, surrounds his " dwelling with an horrid security; " and the apartment in which he hides " himself consists of thirty chambers, " which communicate with each other, " and to each of which there is an iron " door with six bolts. It is never " known in which of these chambers " he passes the night; and it is said, " that, the better to secure himself " against assassination, he never sleeps " in the same two nights together. He " is equally insensible to the joys of " society, and the more refined and " tender delights of friendship. If " he is excited to the pursuit of plea- " sure, he perceives that pleasure is far " from him, and sits down in despair. " His eyes are hollow, eager, and " piercing; and he is continually look- " ing round him with a restless and in- " quisitive suspicion. At every noise, " however trivial, he starts, listens, is " alarmed, and trembles; he is pale " and emaciated; the gloom of care is " diffused over his countenance, and his " brow is contracted into wrinkles. " He seldom speaks, but he sighs per- " petually; and the remorse and an- " guish of his mind are discovered by " groans, which he endeavours in vain " to suppress; the richest delicacies of

" his

" his table are tasteless; and his chil-
" dren, whom he has made his most
" dangerous enemies, are not the ob-
" jects of hope, but of terror. He be-
" lieves himself to be in perpetual dan-
" ger; and attempts his own preserva-
" tion, by cutting off all those whom
" he fears; not knowing that cruelty,
" in which alone he confides for safe-
" ty, will inevitably precipitate his
" destruction; and that some of his do-
" mestics, dreading the effects of his
" caprice and suspicion, will suddenly
" deliver the world from so horrid a
" monster.

" As for me, I fear the gods; and
" will, at whatever hazard, continue
" faithful to the king whom they have
" set over me; I had rather he should
" take away my life than lift my hand
" against his, or neglect to defend him
" against the attempts of another. But
" do not you, O Telemachus, acquaint
" him with the name of your father;
" for he will then certainly shut you up
" in prison, hoping that Ulysses, when
" he returns to Ithaca, will pay him a
" large sum for your ransom."

' When we arrived at Tyre, I fol-
' lowed the counsel of Narbal, and was
' soon convinced that all he had re-
' lated was true; though, before, I could
' scarce conceive it possible for any
' man to render himself so extremely
' wretched as he had represented Pyg-
' malion.

' I was the more sensibly touched at
' the appearances of his tyranny and
' wretchedness, as they had the force
' of novelty; and I said to myself—
" This is the man who has been seeking
" happiness, and imagined it was to be
" found in unlimited power and inex-
" haustible wealth: wealth and power
" he has acquired, but the acquisition
" has made him miserable. If he was
" a shepherd, as I have lately been, he
" would be equally happy in the enjoy-
" ment of rural pleasures, which, as
" they are innocent, are never regret-
" ted; he would fear neither daggers
" nor poison, but would be the love and
" the lover of mankind: he would not,
" indeed, possess that immense treasure,
" which, to him who hides it, is use-
" less as an heap of sand; but he would
" rejoice in the bounty of Nature, by
" which every want would be supplied.
" He appears to act only by the dictates
" of his own will; but he is, indeed,
" the slave of appetite: he is condemn-
" ed to do the drudgery of avarice, and
" to smart under the scourge of fear
" and suspicion. He appears to have
" dominion over others, but he is not
" the master even of himself; for, in
" every irregular passion, he has not
" only a master, but a tormentor."

' Such were my reflections upon the
' condition of Pygmalion, without hav-
' ing seen him; for he was seen by none;
' and his people could only gaze, with
' a kind of secret dread, upon those lofty
' towers which were surrounded night
' and day by his guards, and in which
' he had immured himself with his
' treasures as in a prison. I compared
' this invisible king with Sesostris, the
' mild, the affable, the good; who was
' so easy of access to his subjects, and
' so desirous to converse with strangers;
' so attentive to all who wished to be
' heard, and so inquisitive after truth,
' which those who surround a throne
' are solicitous to conceal. " Sesostris,"
' said I, " feared nothing, and had no-
" thing to fear; he shewed himself to
" all his subjects as to his children:
" but, by Pygmalion, every thing is to
" be feared, and he fears every thing.
" This execrable tyrant is in perpetual
" danger of a violent death, even in
" the centre of his inaccessible palace,
" and surrounded by his guards; but
" the good Sesostris, when his people
" were gathered in crowds about him,
" was in perfect safety, like a kind fa-
" ther, who, in his own house, is sur-
" rounded by his children."

' Pygmalion gave orders to send back
' the troops of the Isle of Cyprus, who,
' to fulfil a treaty, had assisted his own
' in their expedition to Egypt; and
' Narbal took this opportunity to set
' me at liberty. He caused me to pass
' in review, among the Cyprian sol-
' diers; for the king always enquired
' into the minutest incidents with the
' most scrupulous suspicion. The fail-
' ing of negligent and indolent princes
' is the giving themselves up, with a
' boundless and implicit confidence, to
' the discretion of some crafty and ini-
' quitous favourite; but the failing of
' Pygmalion was, to suspect the most
' ingenuous and upright: he knew not
' how to distinguish the native features
' of integrity from the mask of dissi-
' mulation; for Integrity, who disdain-
' ed to approach so corrupt a prince,

' he

'he had never ſeen; and he had been 'ſo often defrauded and betrayed, and 'had ſo often detected every ſpecies of 'vice under the ſemblance of virtue, 'in the wretches who were about him, 'that he imagined every man walked 'in diſguiſe, that virtue exiſted only in 'idea, and that all men were nearly the 'ſame. When he found one man fraudulent and corrupt, he took no care to 'diſplace him for another, becauſe he 'took it for granted that another would 'be as bad: and he had a worſe opinion 'of thoſe in whom he diſcovered an 'appearance of merit, than of thoſe 'who were moſt openly vicious; becauſe he believed them to be equally 'knaves, and greater hypocrites.

'But, to return to myſelf. The 'piercing ſuſpicion of the king did not 'diſtinguiſh me from the Cyprian ſoldiers; but Narbal trembled for fear 'of a diſcovery, which would have 'been fatal both to him and to me: he 'therefore expreſſed the utmoſt impatience to ſee me embark; but I was 'detained at Tyre a conſiderable time 'by contrary winds.

'During this interval I acquainted 'myſelf with the manners of the Phœnicians, a people that were become 'famous through all the known world. 'I admired the ſituation of the city, 'which is built upon an iſland in the 'midſt of the ſea. The neighbouring 'coaſt is rendered extremely delightful by it's uncommon fertility, the 'exquiſite flavour of it's fruits, the 'number of towns and villages which 'are almoſt contiguous to each other, 'and the excellent temperature of the 'climate: it is ſheltered by a ridge of 'mountains from the burning winds 'that paſs over the ſouthern continent, 'and refreſhed by the northern breezes 'that blow from the ſea. It is ſituated 'at the foot of Libanus, whoſe head is 'concealed within the clouds, and 'hoary with everlaſting froſt. Torrents of water, mingled with ſnow, 'ruſh from the craggy precipices that 'ſurround it; and at a ſmall diſtance 'below is a vaſt foreſt of cedars, which 'appear to be as ancient as the earth, 'and almoſt as lofty as the ſky. The 'declivity of the mountain below the 'foreſt is covered with paſture, where 'innumerable cattle and ſheep are continually feeding, among a thouſand 'rivulets of the pureſt water: and at 'the foot of the mountain below the 'paſtures, the plain has the appearance 'of a garden, where ſpring and autumn ſeem to unite their influence, 'to produce at once both flowers and 'fruit, which are never parched by the 'peſtilential heat of the ſouthern blaſt, 'nor blighted by the piercing cold of 'the northern tempeſt.

'Near this delightful coaſt, the iſland 'on which Tyre is built emerges from 'the ſea. The city ſeems to float upon the waters, and looks like the ſovereign of the deep. It is crouded 'with merchants of every nation; and 'it's inhabitants are themſelves the 'moſt eminent merchants in the world. 'It appears, at firſt, not to be the city 'of any particular people, but to be 'common to all, as the centre of their 'commerce. There are two large moles, 'which, like two arms ſtretched out 'into the ſea, embrace a ſpacious harbour, which is a ſhelter from every 'wind. The veſſels in this harbour 'are ſo numerous, as almoſt to hide the 'water in which they float; and the 'maſts look at a diſtance like a foreſt. 'All the citizens of Tyre apply themſelves to trade; and their wealth does 'not render them impatient of that 'labour by which it is increaſed. 'Their city abounds with the fine linen 'of Egypt, and cloth that has been 'doubly dyed with the Tyrian purple; 'a colour which has a luſtre that time 'itſelf can ſcarce diminiſh, and which 'they frequently heighten by embroidery of gold and ſilver. The commerce of the Phœnicians extends to 'the Straits of Gades; they have even 'entered the vaſt ocean by which the 'world is encircled, and made long 'voyages up the Red Sea to iſlands 'which are unknown to the reſt of 'mankind, from whence they bring 'gold, perfumes, and many animals 'that are to be found in no other country.

'I gazed, with inſatiable curioſity, 'upon this great city, in which every 'thing was in motion; and where 'none of thoſe idle and inquiſitive perſons are to be found, who, in Greece, 'ſaunter about the publick places in 'queſt of news, or obſerve the foreigners who come on ſhore in the 'port. The men are buſied in unloading the veſſels, in ſending away, 'or in ſelling their merchandize, in

'putting

' putting their warehouſes in order, or ' in keeping an account of the ſums ' due to them from foreign merchants; ' and the women are conſtantly em- ' ployed in ſpinning wool, in drawing ' patterns for embroidery, or in fold- ' ing up rich ſtuffs.

" By what means," ſaid I to Nar- bal: " have the Phœnicians mono- " polized the commerce of the world, " and enriched themſelves at the ex- " pence of every other nation?"— " You ſee the means," anſwered Nar- bal; " the ſituation of Tyre renders " it more fit for commerce than any " other place; and the invention of na- " vigation is the peculiar glory of our " country. If the accounts are to be " believed that are tranſmitted to us " from the moſt remote antiquity, the " Tyrians rendered the waves ſubſer- " vient to their purpoſe long before " Typhus and the Argonauts became " the boaſt of Greece: they were the " firſt who defied the rage of the bil- " lows and the tempeſt on a few float- " ing planks, and fathomed the abyſ- " ſes of the ocean. They reduced the " theories of Egyptian and Babylonian " ſcience to practice, regulating their " courſe, where there was no land- " mark, by the ſtars; and they brought " innumerable nations together which " the ſea had ſeparated. The Tyrians " are ingenious, perſevering, and la- " borious: they have, beſide, great " manual dexterity; and are remark- " able for temperance and frugality. " The laws are executed with the moſt " ſcrupulous punctuality; the people " are, among themſelves, perfectly " unanimous; and, to ſtrangers, they " are, above all others, friendly, " courteous, and faithful.

" Such are the means; nor is it ne- " ceſſary to ſeek for any other, by " which they have ſubjected the ſea to " their dominion, and included every " nation in their commerce. But if " jealouſy and faction ſhould break in " among them; if they ſhould be ſe- " duced by pleaſure, or by indolence; " if the great ſhould regard labour and " œconomy with contempt, and the " manual arts ſhould no longer be " deemed honourable; if publick " faith ſhould not be kept with the " ſtranger, and the laws of a free com- " merce ſhould be violated; if manu- " factures ſhould be neglected, and " thoſe ſums ſpared which are neceſſary " to render every commodity perfect " in it's kind; that power, which is " now the object of your admiration, " would be ſoon at an end."

" But how," ſaid I, " can ſuch a " commerce be eſtabliſhed at Ithaca?" —" By the ſame means," ſaid he, " that have eſtabliſhed it here. Re- " ceive all ſtrangers with readineſs and " hoſpitality; let them find ſafety, " convenience, and liberty, in your " ports; and be careful never to diſ- " guſt them by avarice or pride. He " that would ſucceed in a project of " gain, muſt never attempt to gain too " much; and, upon proper occaſions, " muſt know how to loſe. Endea- " vour to gain the good will of fo- " reigners; rather ſuffer ſome injury " than offend them by doing juſtice to " yourſelf; and, eſpecially, do not " keep them at a diſtance by an haugh- " ty behaviour. Let the laws of trade " be neither complicated nor burden- " ſome; but do not violate them your- " ſelf, nor ſuffer them to be violated " with impunity. Always puniſh " fraud with ſeverity; nor let even " the negligence or prodigality of a " trader eſcape; for follies, as well as " vice, effectually ruin trade, by ruin- " ing thoſe who carry it on. But, " above all, never reſtrain the freedom " of commerce, by rendering it ſub- " ſervient to your own immediate gain; " the pecuniary advantages of com- " merce ſhould be left wholly to thoſe " by whoſe labour it ſubſiſts, leſt this " labour, for want of a ſufficient mo- " tive, ſhould ceaſe: there are more " than equivalent advantages of ano- " ther kind, which muſt neceſſarily " reſult to the prince, from the wealth " which a free commerce will bring " into his ſtate; and commerce is a " kind of ſpring, which, to divert " from it's natural channel, is to loſe. " There are but two things which in- " vite foreigners, profit and conveni- " ency: if you render commerce leſs " convenient, or leſs gainful, they " will inſenſibly forſake you; and " thoſe that once depart will never re- " turn; becauſe other nations, taking " advantage of your imprudence, will " invite them to their ports, and an " habit will ſoon be contracted of " trading without you. It muſt, in- " deed, be confeſſed, that the glory

" even

" even of Tyre has for some time " been obscured. O my dear Tele- " machus, hadst thou beheld it before " the reign of Pygmalion, how much " greater would have been thy asto- " nishment! The remains of Tyre " only are now to be seen; ruins " which have yet the appearance of " magnificence, but will shortly be " mingled with the dust. O unhappy " Tyre! to what a wretch art thou " subjected; thou, to whom, as to the " sovereign of the world, the sea so " lately rolled the tribute of every " nation!

" Both strangers and subjects are " equally dreaded by Pygmalion; and, " instead of throwing open our ports " to traders of the most remote coun- " tries, like his predecessors, without " any stipulation or enquiry, he de- " mands an exact account of the num- " ber of vessels that arrive, the coun- " tries to which they belong, the name " of every person on board, the man- " ner of their trading, the species and " the value of their commodities, and " the time they are to continue upon " his coast: but this is not the worst; " for he puts in practice all the little " artifices of cunning to draw the fo- " reign merchants into some breach of " his innumerable regulations, that, " under the appearance of justice, he " may confiscate their goods. He is " perpetually harrassing those persons " whom he imagines to be most weal- " thy; and increasing, under various " pretences, the incumbrances of trade, " by multiplying taxes: he affects to " merchandize himself; but every one " is afraid to deal with him. And " thus commerce languishes; foreign- " ers forget, by degrees, the way to " Tyre, with which they were once so " well acquainted: and, if Pygmalion " persists in a conduct so impolitick " and so injurious, our glory and our " power will be transferred to some " other nation, which is governed up- " on better principles."

' I then enquired of Narbal by what ' means the Tyrians had become so ' powerful at sea; for I was not willing ' to be ignorant of any of the arts of ' government. " We have," said he, " the forests of Lebanon, which fur- " nish sufficient timber for building " ships; and we are careful to reserve " it all for that purpose, never suffer- " ing a single tree to be felled but for " the use of the publick: and we have " a great number of artificers, who are " very skilful in this species of archi- " tecture."—" Where could these ar- " tificers be procured?" said I. " They " are the gradual produce," said he, " of our own country. When those " who excel in any art are constantly " and liberally rewarded, it will soon " be practised in the greatest possible " perfection: for persons of the highest " abilities will always apply them- " selves to those arts by which great " rewards are to be obtained. But, " besides pecuniary rewards, whoever " excels in any art or science upon " which navigation depends, receives " great honour: a good geometrician " is much respected; an able astrono- " mer yet more; and no rewards are " thought too great for a pilot who " excels in his profession. A skilful " carpenter is not only well paid, but " treated with some deference; and " even a dextrous rower is sure of a " reward proportioned to his services; " his provision is the best of it's kind, " proper care is taken of him when he " is sick, and of his wife and children " when he is absent: if any perish by " shipwreck, their families are pro- " vided for; and those who have been " in the service a certain number of " years are dismissed with honour, and " enabled to spend the remainder of " their days without labour or solici- " tude. We are, therefore, never in " want of skilful mariners; for it is " the ambition of every father to " qualify his son for so advantageous " a station: and boys, almost as soon " as they can walk, are taught to ma- " nage an oar, to climb the shrowds, " and to despise a storm. Men are " thus rendered willingly subservient " to the purposes of government, by " an administration so regular, that it " operates with the force of custom; " and by rewards so certain, that the " impulse of hope is irresistible: and, " indeed, by authority alone little can " be effected; mere obedience, like " that of a vassal to his lord, is not " sufficient; obedience must be ani- " mated by affection; and men must " find their own advantage in that la- " bour which is necessary to effect the " purposes of others."

' After this discourse, Narbal car-

' ried

'ried me to the publick ſtorehouſes, 'the arſenals, and all the manufac-'tories that relate to the ſhipping. I 'enquired minutely into every article, 'and wrote down all that I learned, 'leſt ſome uſeful circumſtance ſhould 'afterwards be forgotten.

'But Narbal, who was well ac-'quainted with the temper of Pygma-'lion, and had conceived a zealous 'affection for me, was ſtill impatient 'for my departure, dreading a diſco-'very by the king's ſpies, who were 'night and day going about the city: 'but the wind would not yet permit 'me to embark; and one day, while 'we were buſied in examining the 'harbour with more than common at-'tention, and queſtioning ſeveral mer-'chants of commercial affairs, one of 'Pygmalion's officers came up to Nar-'bal, and ſaid—"The king has juſt "learned, from the captain of one of "the veſſels which returned with you "from Egypt, that you have brought "hither a perſon who paſſes for a na-"tive of Cyprus; but who is, indeed, "a ſtranger of ſome other country. "It is the king's pleaſure that this "perſon be immediately ſecured, and "the country to which he belongs cer-"tainly known; and for this you are "to anſwer with your head." Juſt 'at this moment I had left Narbal at 'a little diſtance, to examine more 'nearly the proportions of a Tyrian 'veſſel, which was almoſt new, and 'which was ſaid to be the beſt ſailer 'that had ever entered the port; and I 'was then ſtating ſome queſtions to 'the ſhipwright under whoſe directions 'it had been built.

'Narbal anſwered, with the utmoſt 'conſternation and terror, that the fo-'reigner was really a native of the 'Iſland of Cyprus, and that he would 'immediately go in ſearch of him: but 'the moment the officer was out of 'ſight, he ran to me, and acquainted 'me with my danger. "My appre-"henſions," ſaid he, "were but too "juſt: my dear Telemachus, our ruin "is inevitable. The king, who is "night and day tormented with miſ-"truſt, ſuſpects that you are not a "Cyprian; and has commanded me "to ſecure your perſon under pain of "death. What ſhall we do? May "the gods deliver us by more than "human wiſdom, or we periſh! I muſt "produce you to the king; but do "you confidently affirm that you are "a Cyprian, of the city of Amathus, "and ſon of a ſtatuary of Venus. I "will confirm your account, by de-"claring that I was formerly ac-"quainted with your father; and per-"haps the king, without entering into "a more ſevere ſcrutiny, will ſuffer "you to depart: this, however, is the "only expedient by which a chance of "life can be procured for us both."

'To this counſel of Narbal I an-'ſwered—"Let an unhappy wretch "periſh, whoſe deſtruction is the de-"cree of Fate! I can die without ter-"ror; and I would not involve you in "my calamity, becauſe I would live "without ingratitude: but I cannot "conſent to lie. I am a Greek; and "to ſay that I am a Cyprian, is to "ceaſe to be a man: the gods, who "know my ſincerity, may, if it is con-"ſiſtent with their wiſdom, preſerve "me by their power; but fear ſhall "never ſeduce me to attempt my own "preſervation by falſhood."

"This falſhood," anſwered Nar-'bal, "is wholly without guilt; nor "can it be condemned even by the "gods: it will produce ill to none; it "will preſerve the innocent; and it "will no otherwiſe deceive the king, "than as it will prevent his incurring "the guilt of cruelty and injuſtice. "Your love of virtue is romantick, "and your zeal for religion ſuperſti-"tious."

"That it is a falſhood," ſaid I, "is to me a ſufficient proof that it can "never become a man who ſpeaks in "the preſence of the gods, and is un-"der perpetual and unlimited obliga-"tions to truth. He who offers vio-"lence to truth, as he counteracts the "dictates of conſcience, muſt offend "the gods, and injure himſelf: do "not, therefore, urge me to a conduct "that is unworthy both of you and "of me. If the gods regard us with "pity, they can eaſily effect our deli-"verance; and if they ſuffer us to "periſh, we ſhall die the martyrs of "truth, and leave one example to "mankind, that virtue has been pre-"ferred to life. My life has been al-"ready too long, ſince it has been only "a ſeries of misfortunes; and it is the "danger of your's only, my dear Nar-"bal, that I regret. Why, alas!

" should your friendſhip for a wretched " fugitive be fatal to yourſelf?"

'This diſpute, which had continued 'a conſiderable time, was at length in-'terrupted by the arrival of a perſon, 'who had run till he was not able im-'mediately to ſpeak; but we ſoon 'learned that he was another of the 'king's officers, and had been diſ-'patched by Aſtarbe. Aſtarbe had 'beauty that appeared to be more than 'human, and a mind that had almoſt 'the power of faſcination; her general 'manner was ſprightly, and her par-'ticular addreſs ſoft and inſinuating: 'but, with all this power to pleaſe, ſhe 'was, like the Syrens, cruel and ma-'lignant; and knew how to conceal 'the worſt purpoſes by inſcrutable diſ-'ſimulation. She had gained an ab-'ſolute aſcendency over Pygmalion by 'her beauty and her wit, the ſweetneſs 'of her ſong, and the harmony of her 'lyre; and Pygmalion, in the ardour 'of his paſſion for this miſtreſs, had 'put away Topha his queen. He 'thought only how he ſhould gratify 'Aſtarbe, who was enterprizing and 'ambitious; and his avarice, however 'infamous, was ſcarce more a curſe 'than his extravagant fondneſs for this 'woman. But, though he was paſ-'ſionately enamoured of her, ſhe re-'garded him with contempt and aver-'ſion: ſhe diſguiſed, indeed, her real 'ſentiments, and appeared to deſire life 'itſelf only as the means of enjoying 'his ſociety, at the very moment in 'which her heart ſickened at his ap-'proach.

'At this time there was at Tyre a 'young Lydian named Melachon, who 'was extremely beautiful, but diſſo-'lute, voluptuous, and effeminate: his 'principal care was to preſerve the 'delicacy of his complexion, and to 'ſpread his flaxen hair in ringlets over 'his ſhoulders, to perfume his perſon, 'adjuſt his dreſs, and chaunt amorous 'ditties to the muſick of his lyre. Of 'this youth Aſtarbe became enamour-'ed to diſtraction; but he declined 'her favours, becauſe he was himſelf 'equally enamoured of another, and 'dreaded the jealouſy of the king. 'Aſtarbe perceived herſelf ſlighted; 'and, in the rage of diſappointment, 'reſolved that he who rejected her 'love, ſhould at leaſt gratify her re-'venge: ſhe thought of repreſenting 'Melachon to the king as the ſtranger 'whom he had been informed Narbal 'had brought into Tyre, and after 'whom he had cauſed enquiry to be 'made. In this fraud ſhe ſucceeded 'by her own arts of perſuaſion, and by 'bribing to ſecreſy all who might have 'diſcovered it to Pygmalion: for as 'he neither loved virtue himſelf, nor 'could diſcover it in others, he was 'ſurrounded by abandoned mercena-'ries, who would, without ſcruple, 'execute his commands, however ini-'quitous and cruel. To theſe wretches 'the authority of Aſtarbe was formi-'dable; and they aſſiſted her to deceive 'the king, leſt they ſhould give offence 'to an imperious woman, who mono-'polized his confidence. Thus Me-'lachon, though known to be a Lydian 'by the whole city, was caſt into pri-'ſon, as the foreigner whom Narbal 'had brought out of Egypt.

'But Aſtarbe, fearing that, if Nar-'bal ſhould come before the king, he 'might diſcover the impoſture, diſ-'patched this officer with the utmoſt 'expedition, who delivered her com-'mands in theſe words. " It is the " pleaſure of Aſtarbe that you do not " diſcover the ſtranger whom you " brought hither to the king: ſhe re-" quires nothing of you but to be " ſilent, and will herſelf be anſwerable " for whatever is neceſſary to your " juſtification; but let your friend " immediately embark with the Cy-" prians, that he may be no more ſeen " in the city." Narbal, who received 'this propoſal of deliverance with ex-'taſy, readily promiſed to fulfil the 'conditions; and the officer, well ſa-'tiſfied to have ſucceeded in his com-'miſſion, returned to Aſtarbe to make 'his report.

'Upon this occaſion, we could not 'but admire the Divine Goodneſs, 'which had ſo ſuddenly rewarded our 'integrity, and interpoſed, almoſt by a 'miracle, in favour of them that were 'ready to have ſacrificed every thing to 'truth: and we reflected, with horror, 'upon a king who had given himſelf 'up to avarice and ſenſuality. " He " who is thus ſuſpicious of deceit," 'ſaid we, " deſerves to be deceived; " and, indeed, that which he deſerves " he ſuffers: for, as he ſuſpects the " upright of hypocriſy, he puts him-" ſelf into the hands of wretches who

" profeſs

" profeſs the villainy that they prac-
" tiſe; and almoſt every other perſon
" in the kingdom perceives the fraud
" by which he is over-reached. Thus,
" while Pygmalion is made the tool of
" a ſhameleſs ſtrumpet, the gods ren-
" der the falſhood of the wicked an
" inſtrument of preſervation to the
" righteous, to whom it is leſs dread-
" ful to periſh than to lie!"

'At the very time in which we were
'making theſe reflections, we perceived
'the wind change. It now blew fair
'for the Cyprian fleet; and Narbal
'cried out—" The gods declare for
" thee, my dear Telemachus, and will
" compleat thy deliverance! Fly from
" this cruel, this execrable coaſt! To
" follow thee, to whatever climate—to
" follow thee in life and death—would
" be happineſs and honour! But, alas!
" Fate has connected me with this
" wretched country: with my country
" I am born to ſuffer; and, perhaps,
" in her ruins I ſhall periſh! But of
" what moment is this, if my tongue
" ſhall be ſtill faithful to truth, and my
" heart ſhall hold faſt it's integrity!
" As for thee, my dear Telemachus,
" may the gods, who guide thee by
" their wiſdom, reward thee to the ut-
" moſt of their bounty, by giving and
" continuing to thee that virtue which
" is pure, generous, and exalted!
" Mayeſt thou ſurvive every danger,
" return in ſafety to Ithaca, and deli-
" ver Penelope from the preſumption
" of her ſuitors! May thy eyes behold,
" and thy arms embrace, the wiſe U-
" lyſſes thy father; and may he re-
" joice in a ſon that will yet add new
" honours to his name! But, in the
" midſt of thy felicity, ſuffer, at leaſt,
" the ſorrows of friendſhip, the pleaſ-
" ing anguiſh of virtue, to ſteal upon
" thee for a moment; and remember
" unhappy Narbal with a ſigh, that
" ſhall at once expreſs his misfortunes
" and thy affection."

'My heart melted within me as he
'ſpoke; and, when he expected my re-
'ply, I threw myſelf upon his neck,
'and bedewed it with my tears, but
'was unable to utter a word: we there-
'fore embraced in ſilence; and he then
'conducted me to the veſſel. While
'we weighed anchor, he ſtood upon
'the beach; and, when the veſſel was
'under ſail, we mutually looked to-
'wards each other, till the object be-
'came confuſed, and at length totally
'diſappeared.'

END OF THE THIRD BOOK.

THE ADVENTURES OF TELEMACHUS.

BOOK IV.

CALYPSO, who had, till this inſtant, ſat motionleſs, and liſtening, with inexpreſſible delight, to the adventures of Telemachus, now interrupted him, that he might enjoy ſome reſpite. 'It is time,' ſaid ſhe, 'that, after ſo 'many toils, you ſhould taſte the ſweets 'of repoſe. In this iſland you have 'nothing to fear; every thing is here 'ſubſervient to your wiſhes; open 'your hearts, therefore, to joy, and 'make room for all the bleſſings of 'peace, which the gods are preparing 'for you: and to-morrow, when the 'roſy fingers of Aurora ſhall unlock 'the golden doors of the eaſt, and the 'ſteeds of Phœbus ſhall ſpring up 'from the deep, diffuſing the beams of 'day, and driving before them the 'ſtars of Heaven, the hiſtory of your 'misfortunes, my dear Telemachus, 'ſhall be reſumed. You have ex'ceeded even your father in wiſdom 'and in courage: nor has Achilles, 'the conqueror of Hector; nor The'ſeus, who returned from hell; nor 'even the great Alcides, who delivered 'the earth from ſo many monſters; 'diſplayed either fortitude or virtue 'equal to yours. May one deep and 'unbroken ſlumber render the night 'ſhort to you! though, to me, alas! it 'will be wearisome and long. With 'what impatience ſhall I deſire again 'to ſee you; to hear your voice; to 'urge you to repeat what I have been 'told already; and enquire after what 'I am ſtill to learn! Go, then, my 'dear Telemachus, with that friend 'whom the bounty of the gods has 'again reſtored; retire into the grotto 'which has been prepared for your re'poſe. May Morpheus ſhed his be'nigneſt influence upon your eye-lids, 'that are now heavy with watching, 'and diffuſe a pleaſing languor through 'your limbs, that are fatigued by la'bour! May he cauſe the moſt delight'ful dreams to ſport around you; fill 'your imagination with gay ideas; 'and keep far from you whatever 'might chace them away too ſoon!'

The goddeſs then conducted Telemachus into the ſeparate grotto, which was not leſs rural, or pleaſant, than her own. In one part of it, the lulling murmurs of a fountain invited ſleep to the weary; and in another, the nymphs had prepared two beds of the ſofteſt moſs, and covered them with two large ſkins; one with that of a lion for Telemachus, and the other with that of a bear for Mentor.

They were now alone; but Mentor, before he reſigned his eyes to ſleep, ſpoke thus to Telemachus. 'The 'pleaſure of relating your adventures 'has enſnared you; for, by diſplaying 'the

'the dangers which you have surmounted by your courage and your 'ingenuity, you have captivated Calypso; and, in proportion as you 'have enflamed her passions, you have 'ensured your own captivity. Can it 'be hoped that she will suffer him to 'depart who has displayed such power 'to please? You have been betrayed 'to indiscretion by your vanity. She 'promised to relate some stories to you, 'and to acquaint you with the adventures and the fate of Ulysses; but she 'has found means to say much without giving you any information, and 'to draw from you whatever she desired to know. Such are the arts of 'the flatterer and the wanton! When, 'O Telemachus! will you be wise 'enough to resist the impulse of vanity, and know how to suppress incidents that do you honour, when it is 'not fit they should be related? Others, 'indeed, admire the wisdom which you 'possess at an age in which they think 'folly might be forgiven: but I can 'forgive you nothing; your heart is 'known only to me, and there is no 'other who loves you well enough to 'tell you your faults. How much 'does your father still surpass you in 'wisdom?'

'Could I then,' answered Telemachus, 'have refused an account of my 'misfortunes to Calypso?'—'No,' replied Mentor; 'but you should have 'gratified her curiosity only by reciting 'such circumstances as might have 'raised her compassion: you might 'have told her that, after having long 'wandered from place to place, you 'was first a captive in Sicily, and then 'a slave in Egypt. This would have 'been enough; and all that was more 'served only to render that poison 'more active which now rages at her 'heart; a poison from which I pray 'the gods that thy heart may be defended.'

'But what can now be done?' said Telemachus. 'Now,' replied Mentor, 'the sequel of your story cannot 'be suppressed: Calypso knows too 'much to be deceived in that which she 'has yet to learn; and to attempt it 'would be only to displease her. 'Proceed, therefore, to-morrow, in 'your account of all that the gods 'have done for you; and speak another 'time with more modesty of such actions of your own as may be thought 'to merit praise.' This salutary advice was received by Telemachus with the same friendship with which it was given by Mentor; and they immediately lay down to rest.

As soon as the first rays of Phœbus glanced upon the mountains, Mentor heard the voice of Calypso calling to her nymphs in the neighbouring wood, and awakened Telemachus. 'It is 'time,' said he, 'to repress the encroachment of sleep: let us now return to Calypso, but put no confidence in her words; shut your heart 'against her, and dread the delicious 'poison of her praise. Yesterday she 'exalted you above the wise Ulysses 'your father, and the invincible Achilles; above Theseus, who filled the 'earth with his fame; and Hercules, 'who obtained a place in the skies. 'Did you perceive the excess of such 'adulation, or did you believe her 'praises to be just? Calypso herself 'laughs in secret at so romantick a 'falsehood, which she uttered only because she believed you to be so vain as 'to be gratified by the grossest flattery, 'and so weak as to be imposed upon 'by the most extravagant improbability.'

They now approached the place where they were expected by the goddess. The moment she perceived them, she forced a smile, and attempted to conceal, under the appearance of joy, the dread and anxiety which agitated her bosom; for she foresaw that, under the direction of Mentor, Telemachus, like Ulysses, would elude her snares. 'Come,' said she, 'my 'dear Telemachus, and relieve me 'from the impatience of curiosity: I 'have dreamed all the night of your 'departure from Phœnicia, to seek 'new adventures in the Isle of Cyprus. 'Let us not, therefore, lose another 'moment: make haste to satisfy me 'with knowledge; and put an end to 'the illusions of conjecture.' They then sat down upon grass that was intermingled with violets, and a lofty grove spread it's shadow over them.

Calypso could not refrain from looking frequently, with the most passionate tenderness, at Telemachus; nor perceive, without indignation, that every glance of her eye was remarked by Mentor. All her nymphs silently ranged

ranged themſelves in a ſemicircle, and leaned forward with the utmoſt eagerneſs of attention: the eyes of the whole aſſembly were immoveably fixed upon Telemachus; who, looking downward, and bluſhing with the moſt graceful modeſty, thus continued his narrative.

'Our ſails had not been long filled 'with the gentle breath of a favouring 'wind, before the level coaſt of Phœni- 'cia diſappeared. As I was now aſſoci- 'ated with Cyprians, of whoſe man- 'ners I was totally ignorant, I deter- 'mined to remain ſilent, that I might 'the better remark all that paſſed; and 'recommend myſelf to my compa- 'nions by the moſt ſcrupulous deco- 'rum. But, during my ſilence, a deep 'ſleep ſtole inſenſibly upon me; the 'voluntary exerciſe of all my faculties 'was ſuſpended: I ſunk into the moſt 'luxurious tranquillity, and my heart 'overflowed with delight. On a ſud- 'den I thought the clouds parted, and 'that I ſaw Venus in her chariot drawn 'by two doves; ſhe appeared in all that 'radiance of beauty, that gaiety of 'youth, that ſmiling ſoftneſs, and ir- 'reſiſtible grace, which the Thunderer 'himſelf could ſcarce ſtedfaſtly be- 'hold, when ſhe firſt iſſued from the 'foam of the ſea. I thought ſhe de- 'ſcended with aſtoniſhing rapidity, and 'in a moment reached the ſpot on which 'I ſtood; that ſhe then, with a ſmile, 'laid her hand upon my ſhoulder, and 'pronounced theſe words:—"Young "Greek, thou art now about to enter "into my dominions: thou ſhalt ſhort- "ly arrive at that fortunate iſland "where every pleaſure ſprings up un- "der my ſteps; there thou ſhalt burn "incenſe upon my altars, and I will "laviſh upon thee inexhauſtible de- "light: let thy heart, therefore, in- "dulge the utmoſt luxuriancy of hope, "and reject not the happineſs which "the moſt powerful of all the deities "is now willing to beſtow."

'At the ſame time I perceived the 'boy Cupid fluttering, on his little 'wings, round his mother. The love- 'ly ſoftneſs and laughing ſimplicity 'of childhood appeared in his counte- 'nance; but, in his eyes, which ſpark- 'led with a piercing brightneſs, there 'was ſomething that I could not be- 'hold without fear. He looked at me, 'indeed, with a ſmile; but it was the 'malignant ſmile of deriſion and cruel- 'ty: he ſelected from his golden quiv- 'er the keeneſt of all his arrows; and, 'having bent his bow, the ſhaft was 'juſt parting from the ſtring, when 'Minerva ſuddenly appeared, and lift- 'ed her immortal ægis before me. In 'her aſpect there was not that exqui- 'ſite ſoftneſs, that amorous languor, 'which I had remarked in the counte- 'nance and attitude of Venus: the 'beauty of Minerva was ſimple, chaſte, 'and unaffected; all was eaſy and na- 'tural, yet ſpirited, ſtriking, and ma- 'jeſtick. The ſhaft of Cupid, not hav- 'ing ſufficient force to penetrate the 'ſhield that intercepted it, fell to the 'ground; and the god, touched at once 'with ſhame and indignation, with- 'drew his bow, and betrayed his diſ- 'appointment by a ſigh. "Away! "preſumptuous boy!" ſaid Minerva; "thou haſt power only over the baſe, "who prefer the ſordid pleaſures of "ſenſuality to the ſublime enjoyments "of wiſdom, virtue, and honour." 'Love, bluſhing with reſtrained anger, 'flew away without reply; and Venus 'again aſcending to Olympus, I long 'traced her chariot and her doves in a 'cloud of intermingled azure and gold; 'but, at length, they were not to be 'diſtinguiſhed: and when I turned my 'eyes downwards, I perceived that Mi- 'nerva alſo had diſappeared.

'I then fancied myſelf tranſported 'to a delightful garden, which revived 'in my mind the deſcriptions that I 'had heard of Elyſium. Here I met 'with Mentor, who accoſted me in 'theſe words: "Fly from this fatal "country, this iſland of contagion, "where every breeze is tainted with "ſenſuality, where the moſt heroick "virtue has cauſe for fear, and ſafety "can be obtained only by flight!" 'The moment I ſaw Mentor, I attempt- 'ed to throw my arms about him in an 'extaſy of joy; but I ſtrove in vain to 'lift my feet from the ground, my 'knees failed under me, and my arms 'cloſed over an empty ſhade which 'eluded their graſp. The effort wak- 'ed me; and I perceived that this my- 'ſterious dream was a divine admoni- 'tion. A more animated reſolution 'againſt pleaſure, and greater diffi- 'dence of my own virtue, concurred 'to make me deteſt the effeminate and 'voluptuous manners of the Cyprians:

'but

'but I was moſt affected by the apprehenſion that Mentor was dead; and 'that, having paſſed the irremeable 'waters of the Styx, he was fixed for 'ever in the bliſsful dwellings of the 'juſt.

'I muſed upon this imaginary loſs 'till I burſt into tears; and being obſerved by the mariners, they aſked me why I wept. I replied, that it 'might eaſily be gueſſed why an unhappy fugitive, who deſpaired of returning to his country, ſhould weep. In the mean time, however, all the Cyprians that were on board gave themſelves up to the moſt extravagant merriment: the rowers, indeed, to whom a mere ſuſpenſion of labour was luxury, fell aſleep upon their oars; but the pilot, who had quitted the helm, and crowned himſelf with flowers, held in his hand an enormous bowl, which he had almoſt emptied of wine; and, with the reſt of the crew, who were equally intoxicated, roared out ſuch ſongs to the praiſe of Venus and Cupid, as no man who has a reverence for virtue can hear without horror.

'While they were thus thoughtleſs of danger, a ſudden tempeſt began to trouble the ocean, and obſcure the ſky. The winds, as in the wild ardour of unexpected freedom, were heard bellowing among the ſails, and the waves daſhed againſt the ſides of the veſſel, which groaned under the ſtrokes. We now floated on the ridge of a ſtupendous mountain, which the next moment ſeemed to glide from under us, and leave us buried in the abyſs; we perceived alſo ſome rocks near us, and heard the billows break againſt them with a dreadful noiſe. I had often heard Mentor ſay, that the effeminate and voluptuous are never brave; and I now found, by experience, that it was true; for the Cyprians, whoſe jollity had been ſo extravagant and tumultuous, now ſunk under a ſenſe of their danger, and wept like women. I heard nothing but the ſcreams of terror, and the wailings of hopeleſs diſtreſs: ſome lamented the loſs of pleaſures that were never to return; and ſome made idle vows of ſacrifice to the gods if they reached their port in ſafety; but none had preſence of mind either to undertake or direct the navigation of the veſſel. In this ſituation I thought it my duty to ſave the lives of my aſſociates, by ſaving my own: I therefore took the helm into my own hand, the pilot being ſo intoxicated as to be wholly inſenſible of the danger of the veſſel; I encouraged the affrighted mariners, and I ordered the ſails to be taken in. The men rowed vigorouſly; and we ſoon found ourſelves clear of the rocks, among which we had beheld all the horrors of death at ſo near a view.

'This event had the appearance of a dream to the mariners, who were indebted to me for their lives; and they looked upon me with aſtoniſhment. We arrived at the Iſle of Cyprus in that month of the ſpring which is conſecrated to Venus; a ſeaſon which the Cyprians believe to be under the influence of this goddeſs, becauſe all nature then appears to be animated with new vigour, and pleaſure ſeems to ſpring up ſpontaneouſly with the flowers of the field.

'As ſoon as I went on ſhore, I perceived a certain ſoftneſs in the air, which, though it rendered the body indolent and inactive, yet brought on a diſpoſition to gaiety and wantonneſs: and, indeed, the inhabitants were ſo averſe to labour, that the country, though extremely fertile and pleaſant, was almoſt wholly uncultivated. I met, in every ſtreet, crowds of women looſely dreſſed, ſinging the praiſes of Venus, and going to dedicate themſelves to the ſervice of her temple. Beauty and pleaſure ſparkled in their countenances; but their beauty was tainted by affectation; and the modeſt ſimplicity, from which female charms principally derive their power, was wanting: the diſſolute air, the ſtudied look, the flaunting dreſs, and the laſcivious gait, the expreſſive glances that ſeemed to wander in ſearch after thoſe of the men, the viſible emulation who ſhould kindle the moſt ardent paſſion, and whatever elſe I diſcovered in theſe women, moved only my contempt and averſion, and I was diſguſted by all that they did with a deſire to pleaſe.

'I was conducted to a temple of the goddeſs, of which there are ſeveral in the iſland; for ſhe is worſhipped at Cythera, Idalia, and Paphos. That which I viſited was at Cythera: the

'ſtructure,

'ſtructure, which is all of marble, is a 'compleat periſtyle; and the columns 'are ſo large and lofty, that it's ap-'pearance is extremely majeſtick. On 'each front, over the architrave and 'frieze, are large pediments, on which 'the moſt entertaining adventures of 'the goddeſs are repreſented in bas-re-'lief. There is a perpetual crowd of 'people with offerings at the gate; but 'within the limits of the conſecrated 'ground no victim is ever ſlain; the 'fat of bulls and heifers is never 'burnt, as at other temples; nor are 'the rites of Pleaſure profaned with 'their blood. The beaſts that are here 'offered are only preſented before the 'altar; nor are any accepted but thoſe 'that are young, white, and without 'blemiſh: they are dreſſed with purple 'fillets embroidered with gold, and 'their horns are decorated with gilding 'and flowers. After they have been 'preſented, they are led to a proper 'place at a conſiderable diſtance, and 'killed for the banquet of the prieſts.

'Perfumed liquors are alſo offered, 'and wines of the richeſt flavour. The 'habit of the prieſts is a long white 'robe, fringed with gold at the bot-'tom, and bound round them with a 'golden girdle; the richeſt aromaticks 'of the Eaſt burn night and day upon 'the altars, and the ſmoke riſes in a 'cloud of fragrance to the ſkies. All 'the columns of the temple are adorn-'ed with feſtoons; all the ſacrificial 'veſſels are of gold; and the whole 'building is ſurrounded by a conſe-'crated grove of odoriferous myrtle. 'None are permitted to preſent the vic-'tims to the prieſt, or to kindle the hal-'lowed fire, but boys and girls of con-'ſummate beauty. But this temple, 'however magnificent, was rendered 'infamous by the diſſolute manners of 'the votaries.

'What I ſaw in this place ſtruck 'me at firſt with horror; but at length, 'by inſenſible degrees, it became fa-'miliar. I was no longer alarmed at 'the appearance of vice; the manners 'of the company had a kind of conta-'gious influence upon me; my inno-'cence was univerſally derided; and 'my modeſty and reſerve became the 'ſport of impudence and buffoonery; 'every art was practiſed to excite my 'paſſions, to enſnare me by tempta-'tion, and to kindle the love of plea-'ſure in my breaſt. I perceived that 'I was, every day, leſs capable of re-'ſiſtance; the influence of education 'was ſurmounted; my virtuous reſo-'lutions melted away; I could no 'longer ſtruggle againſt evils that preſ-'ſed upon me on every ſide; and from 'dreading vice, I came at length to be 'aſhamed of virtue. I was like a man 'who attempts to ſwim a deep and 'rapid river; his firſt efforts are vigo-'rous, and he makes way againſt the 'ſtream; but, if the ſhores are ſteep, 'and he cannot reſt himſelf upon the 'bank, he grows weary by degrees; 'his ſtrength is exhauſted; his limbs 'become ſtiff with fatigue; and he is 'carried away by the torrent. Thus 'my eyes began to grow dim to the 'deformity of vice, and my heart 'ſhrunk from the toil of virtue; I could 'no longer call in the powers of rea-'ſon to my aſſiſtance, nor remember the 'example of my father with emula-'lation: the dream, in which I had 'ſeen Mentor in the fields of Elyſium, 'repreſſed the laſt feeble effort of my 'virtue, by cutting off all hopes of 'ſupport; a pleaſing languor ſtole in-'ſenſibly upon me; and I felt, what I 'knew to be, poiſon glide from vein 'to vein, and diffuſe itſelf through 'every limb with a ſecret ſatisfaction: 'yet, by ſudden ſtarts, I deplored my 'captivity with ſighs and tears; ſome-'times I pined with regret, and ſome-'times I raved with indignation. "How wretched a period of life," 'ſaid I, "is youth! Wherefore did "the gods, who cruelly ſport with the "calamities of men, ordain them to "paſs through that ſtate, which is di-"vided between the ſports of folly and "the agonies of deſire? Why is not "my head already hoary, and why do "not my ſteps falter on the brink of "the grave? Why am I not already "like Laertes, whoſe ſon is my fa-"ther? Death itſelf would be more "eligible than the ſhameful weakneſs "to which I am now conſcious!" But 'theſe exclamations had no ſooner 'burſt from me, than my anguiſh would 'abate; and my conſcience, lulled 'again by the opiates of ſenſuality, 'would again ceaſe to be ſuſceptible of 'ſhame; till ſome ſudden thought 'would rouze me once more to ſenſi-'bility, and ſting me with yet keener 'remorſe.

'In

'In this ſtate of perplexity and anguiſh I frequently wandered about in the conſecrated grove, like a hart that has been wounded by the hunters; the ſpeed of the hart reaches the diſtant foreſt in a moment; but he carries the tormenting ſhaft in his ſide: thus I vainly attempted to eſcape from myſelf; for the anguiſh of my breaſt could not be alleviated by changing place.

'I was one day in this ſituation, when, at ſome diſtance before me, in the moſt gloomy part of the grove, I thought I diſcovered Mentor; but, upon a nearer approach, his countenance appeared ſo pale, and expreſſed ſuch a mixture of grief and auſterity, that I felt no joy in his preſence. "Can it be thou," ſaid I, "my deareſt friend, my only hope! "Can it be thou thyſelf in very deed? "Or do I thus gaze upon a fleeting "illuſion? Is it Mentor? or is it the "ſpirit of Mentor, that is ſtill touched "with my misfortunes? Art not thou "numbered among the happy ſpirits, "who rejoice in the fruition of their "own virtue; to which the gods have "ſuperadded the pure and everlaſting "pleaſures of Elyſium? Speak, Mentor; doſt thou yet live? Am I again "happy in thy counſel, or art thou "only the manes of my friend?" As I pronounced theſe words, I ran towards him breathleſs and tranſported: he calmly waited for me, without advancing a ſingle ſtep; but the gods only know with what joy I perceived that he filled my graſp. "No, "it is not an empty ſhade; I hold him "faſt; I embrace my dear Mentor!"

'Thus I expreſſed the tumult of my mind in broken exclamations; till, burſting into tears, I hung upon his neck without power to ſpeak. He continued to look ſtedfaſtly at me with a mixture of grief, tenderneſs, and compaſſion; and at laſt I found words. "Alas," ſaid I, "whence "art thou come? What dangers have "ſurrounded me in thy abſence! and "what ſhould I now have done without thee!" Mentor, not regarding my queſtions, cried out, in a voice that ſhook me with terror—"Fly! de"lay not a moment to fly. The very "fruits of this ſoil are poiſon; the air "is peſtilential; the inhabitants themſelves are contagious, and ſpeak only "to diffuſe the moſt deadly venom. "Sordid and infamous ſenſuality, the "moſt dreadful evil that iſſued from "the box of Pandora, corrupts every "heart, and eradicates every virtue. "Fly! wherefore doſt thou linger? "Fly! caſt not one look behind thee; "nor let even thy thought return to "this accurſed iſland for a moment."

'While he yet ſpoke, I perceived, as it were, a thick cloud vaniſh from before me, and my eyes were once more illuminated with the rays of unbroken light. My heart was elated with a peaceful yet vigorous joy, very different from the diſſolute and tumultuous pleaſures of deſire: one is the joy of phrenzy and confuſion, a perpetual tranſition from outrageous paſſion to the keeneſt remorſe; the other is the calm and equal felicity of reaſon, which participates of divine beatitude, and can neither ſatiate nor be exhauſted; it filled all my breaſt, and overflowed in tears; nor is there on earth any higher enjoyment than thus to weep. "Happy," ſaid I, "are thoſe by whom Virtue vouchſafes to be ſeen in all her beauty! "thus to behold her, is to love her; "and to love her is to be happy."

'But my attention was recalled to Mentor: "I muſt leave you," ſaid he; "nor can my ſtay be protracted "a moment."—"Whither doſt thou "go, then?" ſaid I. "To what deſart will I not follow thee! Think not "to depart without me, for I will rather die at thy feet!" Immediately I caught hold of him, and held him with all my force. "It is in vain," ſaid he, "that thy zeal attempts to "detain me: I was ſold by Metophis "to the Arabs or Ethiopians, who, "being on a trading journey to Damaſcus in Syria, determined to part "with me, imagining that they could "ſell me for a large ſum to one Hazael, "a man who was ſeeking after a Grecian ſlave, to acquaint him with the "manners of the country, and inſtruct "him in the ſciences: nor were they "miſtaken; for I was purchaſed by Hazael at a very high price. The knowledge which he ſoon acquired of the "Grecian policy inclined him to go "into Crete, to ſtudy the laws of Minos; the voyage was immediately "undertaken; but we were driven, by "contrary winds, to Cyprus; and he

" has taken this opportunity to make his " offering at the temple. I see him now " coming out; a favourable wind al- " ready fills our sails, and calls us on " board. Farewel, my dear Telema- " chus! A slave, who fears the gods, " cannot dispense with his obligation " to attend his master; the gods have " made me the property of another; " and they know, that if I had any " right in myself, I would transfer it to " you. Farewel! remember the at- " chievements of Ulysses, and the tears " of Penelope; remember also, that the " gods are just.—Ye powers, who are " the protectors of the innocent, in " what a country am I compelled to " leave Telemachus!"—" No," said I, " my dear Mentor, here thou canst " not leave me; for I will rather pe- " rish than suffer thee to depart with- " out me. But has thy Syrian ma- " ster no compassion? Will he tear " thee, by violence, from my arms? " He must either take away my life, or " suffer me to follow thee. Thou hast " thyself exhorted me to fly! why, " then, am I forbidden to fly with thee? " I will speak myself to Hazael; per- " haps he may regard my youth and " my distress with pity. He, who is " so enamoured of Wisdom as to seek " her in distant countries, cannot sure- " ly have a savage or an insensible heart. " I will throw myself at his feet; I " will embrace his knees; and will not " suffer him to depart, till he has con- " sented that I should follow thee. " My dear Mentor, I will wear the " chains of slavery with thee! I will " offer myself to Hazael; and if he re- " jects me, my lot is thrown; and I will " seek reception, where I know I shall " find it, in the grave."

' Just as I had pronounced these ' words, Mentor was called by Ha- ' zael, before whom I immediately fell ' prostrate on the ground. Hazael, ' who was astonished to see a stranger ' in that posture, asked what I would ' request. " I request my life," said ' I, " for, if I am not permitted to fol- " low Mentor, who is your servant, " I must die. The son of the great " Ulysses is before thee, who surpassed " in wisdom all the Grecian princes; " by whom Troy, a city famous " throughout all Asia, was overturn- " ed: but think not that I boast the " dignity of my birth to exact a tribute " to my vanity; I mean only to strength- " en the claim of misfortune to thy " pity. I have wandered from coast " to coast, in search of my father, with " this person, whom Friendship has " made a father to me; but Fortune " has at length compleated my cala- " mity, by taking him from me: he is " now thy slave; let me, therefore, be " thy slave also. If thou art, indeed, " a lover of justice, and art going to " Crete to acquaint thyself with the " laws of Minos, thou wilt not resist " the importunity of my distress. Thou " seest the son of a mighty prince re- " duced to sue for slavery, as the only " possible condition of comfort: there " was a time when I preferred death " to servitude in Sicily; but evils which " I there suffered were but the first " essays of the rage of Fortune. I now " tremble, lest I should not be admit- " ted into that state, which then I " would have died to shun. May the " gods look down on my misfortunes! " and may Hazael remember Minos, " whose wisdom he admires, and whose " judgment shall, in the realms of " Pluto, pass upon us both."

' Hazael looked upon me with great ' complacency and humanity; and, giv- ' ing me his hand, raised me from the ' ground. " I am not ignorant," said he, " of the wisdom and virtue of Ulysses; " I have been often told what glory " he acquired among the Greeks by " Mentor; and Fame has made his " name familiar to all the nations of " the East. Follow me, son of Ulys- " ses! I will be your father, till you " find him from whom you have de- " rived your being. If I had no sense " of the glory of Ulysses, or of his " misfortunes, or of yours, the friend- " ship which I bear to Mentor would " alone induce me to take care of you: " I bought him, indeed, as a slave; but " he is now mine by a nobler con- " nexion; for the money that he cost " me procured me the dearest and most " valuable of all my friends. In him " I have found that wisdom which I " sought; and to him I owe all the " love of virtue that I have acquired: " this moment, therefore, I restore his " freedom, and continue thine; I re- " nounce your service, and require " only your esteem."

' The most piercing anguish was now ' changed in a moment to unutterable

' joy.

'joy. I perceived myself delivered 'from total ruin; I was approaching 'my country; I was favoured with as-'sistance that might enable me to reach 'it; I had the consolation of being near 'a person whose love for me had no 'foundation but the love of virtue; 'and whatever else could contribute 'to my felicity was comprehended in 'my meeting with Mentor to part no 'more.

'Hazael proceeded directly to the 'port, followed by Mentor and myself, 'and we all embarked together: the 'peaceful waves were divided by our 'oars; and a gentle breeze, which 'sported in our sails, seemed as it were 'to animate our bark, and impel it 'forward with an easy motion. Cyprus 'quickly disappeared; and Hazael, 'who was impatient to know my sen-'timents, asked me what I thought of 'the manners of that island. I told 'him ingenuously the dangers to which 'my youth had been exposed, and the 'conflict which had agitated my bo-'som. He was touched at my horror 'of vice; and cried out—"Venus, I "acknowledge thy power, and that of "thy son; and I have burnt incense "upon thy altars: but forgive me, if "I detest that infamous effeminacy "which prevails in thy dominions, "and the brutal sensuality which is "practised at thy feasts."

'He then discoursed with Mentor 'of that First Power which produced 'the heavens and the earth; that Infi-'nite and Immutable Intelligence which 'communicates itself to all, but is not 'divided; that Sovereign and Univer-'sal Truth which illuminates intel-'lectual nature, as the sun enlightens 'the material world. "He who has "never perceived this pure emanation "of Divinity," said Hazael, "is blind "as those who are born without sight; "he passes through life in darkness, "like that which involves the polar "regions, where the night is protracted "to half the year; he believes himself "to be wise, but is indeed a fool; he "imagines that his eye comprehends "every object, yet he lives and dies "without seeing any thing; or, at "most, he perceives only some fleet-"ing illusions by a glimmering and "deceitful light; some unsubstantial "vapours, that are every moment "changing their colour and shape, and "at length fade into total obscurity: "such is the state of every man who is "captivated by the pleasures of sense, "and allured by the gaudy phantoms "of imagination! Indeed, none are "worthy the name of men but those "who walk by the dictates of eternal "Reason, who love and follow the "guiding ray that is vouchsafed from "above; it is by this Reason that we "are inspired, when our thoughts are "good; and by this we are reproved, "when they are evil; from this we de-"rive intelligence and life; this is an "ocean, of which we are but small "streams, that are quickly re-absorb-"ed in the abyss from which they "flowed!"

'This discourse, indeed, I did not 'perfectly comprehend; yet I per-'ceived something in it that was ele-'vated and refined; and my heart 'caught fire at the beams of truth, 'which glanced within the verge of 'my understanding. They proceeded 'to talk of the origin of the gods, of 'heroes, poets, the golden age, and the 'universal deluge; of the river of 'Oblivion, in which the souls of the 'dead are plunged; the perpetual pu-'nishment that is inflicted upon the 'wicked in the gloomy gulf of Tar-'tarus; and of that happy tranquillity 'which is enjoyed in the fields of 'Elysium by the spirits of the just, who 'exult in the assurance that it shall last 'for ever.

'While Hazael and Mentor were 'discoursing on these topicks, we per-'ceived several dolphins approaching, 'whose scales were varied with azure 'and gold, and whose sport swelled the 'sea into waves, and covered it with 'foam; these were followed by tritons, 'who, with their spiral shells, emulated 'the musick of the trumpet; and in the 'midst of them appeared the chariot of 'Amphitrite, drawn by sea-horses 'whiter than snow; which dividing the 'waves as they passed, left behind them 'long furrows in the deep; fire spark-'led in their eyes, and from their nos-'trils issued clouds of smoke: the cha-'riot of the goddess was a shell, whiter 'and more bright than ivory, of a 'wonderful figure; it was mounted 'upon wheels of gold, and seemed al-'most to fly over the level surface of 'the water; a great number of young 'nymphs swam in a crowd after the

'chariot; and their hair, which was decorated with flowers, flowed loosely behind them, and wantoned in the breeze. The goddess held in one hand a sceptre of gold, with which she awed the waves to obedience; and, with the other, she held the little god Palemon, her son, whom she suckled, upon her lap: such sweetness and majesty were expressed in her countenance, that the rebellious winds dispersed at her appearance, and gloomy tempests howled only at a distance. The tritons guided the horses with golden reins; and a large purple sail waved above, which was but half distended by a multitude of little zephyrs, who laboured to swell it with their breath. In the mid-air appeared Æolus, busy, restless, and vehement; his wrinkled and morose countenance, his hoarse and threatening voice, his shaggy brows which hung down to his beard, and the sullen austerity that gleamed in his eyes, awed the hurricanes of the north to silence, and drove back the clouds to the horizon. Whales of an enormous size, and all the monsters of the deep, that caused the sea to ebb and flow with their nostrils, rushed from their secret recesses, and came in haste to gaze upon the goddess.

END OF THE FOURTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK V.

'SOON after the goddeſs and her train diſappeared, we began to diſcover the mountains of Crete, though we could yet ſcarce diſtinguiſh them from the clouds of Heaven, and the waves of the ſea; but it was not long before the ſummit of Mount Ida was ſeen, towering above the neighbouring mountains, as the ſpreading antlers of a ſtag are diſtinguiſhed among the young fawns that ſurround him. By degrees we diſcovered more diſtinctly the coaſt of the iſland, which had the appearance of an amphitheatre. As, in Cyprus, the ſoil was wild and uncultivated; in Crete, it was fertilized and enriched with every kind of fruit by the labour of it's inhabitants.

'We perceived innumerable villages that were well built, towns that were little inferior to cities, and cities that were in the higheſt degree magnificent: there was no field on which the huſbandman had not impreſſed the characters of diligence and labour; the plough was every where to be traced; and there was ſcarce a bramble or a weed to be found in the iſland. We remarked, with pleaſure, the deep vallies in which numerous herds of cattle were grazing, among many rivulets that enriched the ſoil; the ſheep that were feeding on the declivity of the hills; the ſpacious plains that were covered with the golden bounty of Ceres; and the mountains that were adorned with the lively verdure of the vine, and cluſters of grapes that were already tinged with blue, and promiſed the bleſſing of Bacchus, wine, which ſoothes anxiety to peace, and animates wearineſs with new vigour.

'Mentor told us, that he had before been in Crete, and acquainted us with whatever he knew of the country. "This iſland," ſaid he, "which is "admired by all foreigners, and famous for it's hundred cities, produces all the neceſſaries of life in great "plenty for it's inhabitants, although "they are almoſt innumerable; for "the earth is always profuſely bountiful to thoſe who cultivate it, and "it's treaſures are inexhauſtible. The "greater the number of inhabitants in "any country, the greater plenty they "enjoy, if they are not idle; nor have "they any cauſe to be jealous of each "other. The Earth, like a good parent, multiplies her gifts, in proportion to the number of her children, "who merit her bounty by their labour. The ambition and the avarice of mankind are the only ſources "of their calamities; every individual "wiſhes to poſſeſs the portion of all,

"and

" and becomes wretched by the deſire
" of ſuperfluities. If men would be
" content with the ſimplicity of na-
" ture, and wiſh only to ſatisfy their
" real neceſſities, plenty, chearfulneſs,
" domeſtick concord, and public tran-
" quillity, would be uninterrupted and
" univerſal.

" A deep knowledge of theſe im-
" portant truths was the glory of Mi-
" nos, the wiſeſt legiſlator, and the beſt
" of kings. All the wonders of this
" iſland are the effects of his laws; the
" education which he preſcribed for
" children renders the body healthy and
" robuſt, and forms an early habit of
" frugality and labour. That every
" ſpecies and degree of voluptuouſneſs
" will proportionably debilitate both
" the body and the mind, is an eſta-
" bliſhed maxim; and no pleaſure is
" propoſed as the object of deſire but
" that of becoming invincible by he-
" roick virtue, and diſtinguiſhed from
" others by ſuperior glory: courage is
" not conſidered as the contempt of
" death only in the field of battle, but
" of ſuperfluous wealth and ſhameful
" pleaſure. And three vices are pu-
" niſhed in Crete, which in every other
" country are ſuffered with impunity;
" ingratitude, diſſimulation, and ava-
" rice.

" It might, perhaps, be expected,
" that there ſhould be ſome law againſt
" luxury and pomp; but at Crete luxu-
" ry and pomp are not known. Every
" man labours, and no man thinks of
" becoming rich; labour is thought to
" be ſufficiently recompenſed by a life
" of quiet and regularity, in which all
" that the wants of nature have made
" neceſſary is enjoyed in plenty and in
" peace. No ſplendid palace nor coſtly
" furniture, no magnificent apparel or
" voluptuous feſtivity, is permitted:
" the habits are, indeed, made of the
" fineſt wool, and dyed of the moſt
" beautiful colours; but they are per-
" fectly plain, and without embroide-
" ry. Their meals, at which they
" drink little wine, are extremely tem-
" perate, conſiſting chiefly of bread,
" ſuch fruits as the ſeaſon produces,
" and milk: if they ever taſte animal
" food, it is in a ſmall quantity, plain-
" ly dreſſed, and of the coarſeſt kind;
" for they always reſerve the fineſt cat-
" tle for labour, that agriculture may
" flouriſh. The houſes are neat, con-
" venient, and pleaſant, but without
" ornament: architecture is, indeed,
" well known among them, in it's ut-
" moſt elegance and magnificence; but
" the practice of this art is reſerved for
" the temples of the gods, and it is
" thought preſumptuous in a mortal to
" have a dwelling like theirs. The
" wealth of the Cretans conſiſts in
" health, vigour, and courage, domeſ-
" tick quiet and concord, publick li-
" berty, plenty of all that is neceſſary,
" and contempt of all that is ſuperflu-
" ous; an habit of induſtry, an abhor-
" rence of idleneſs, an emulation in
" virtue, ſubmiſſion to the laws, and a
" reverence of the gods."

' I enquired what were the bounds
' of the ſovereign authority; and Men-
' tor anſwered—" The authority of the
" king over the ſubject is abſolute, but
" the authority of the law is abſolute
" over him; his power to do good is
" unlimited, but he is reſtrained from
" doing evil. The laws have put the
" people into his hands as the moſt va-
" luable depoſit, upon condition that
" he ſhall treat them as his children;
" for it is the intent of the law, that
" the wiſdom and equity of one man
" ſhall be the happineſs of many, and
" not that the wretchedneſs and ſlavery
" of many ſhould gratify the pride and
" luxury of one. The king ought to
" poſſeſs nothing more than the ſub-
" ject, but in proportion as more is ne-
" ceſſary to alleviate the fatigue of his
" ſtation, and impreſs upon the minds
" of the people a reverence of that au-
" thority by which the laws are exe-
" cuted. In every other reſpect the
" king ſhould indulge himſelf leſs, as
" well in eaſe as in pleaſure, and ſhould
" be leſs diſpoſed to the pomp and
" the pride of life than any other man:
" he ought not to be diſtinguiſhed from
" the reſt of mankind by the greatneſs
" of his wealth, or the variety of his
" enjoyments, but by ſuperior wiſdom,
" more heroick virtue, and more ſplen-
" did glory. Abroad he ought to be
" the defender of his country, by com-
" manding her armies; and, at home,
" the judge of his people, diſtributing
" juſtice among them, improving their
" morals, and increaſing their felicity.
" It is not for himſelf that the gods
" have entruſted him with royalty; he
" is exalted above individuals only
" that he may be the ſervant of the pub-
" lick;

" lick: to the publick he owes all his " time, the publick ſhould engage all " his attention, and his love ſhould " have no object but the publick; for " he deſerves dignity only in propor- " tion as he gives up private enjoy- " ments for the publick good. Minos " directed, that his children ſhould not " ſucceed to his throne, but upon con- " dition that they ſhould govern by " theſe maxims; for he loved his peo- " ple yet more than his family; and " by this wiſe inſtitution he enſured " power and happineſs to his king- " dom. Thus did Minos, the peace- " ful legiſlator, eclipſe the glory of " mighty conquerors, who ſacrificed " nations to their own vanity, and " imagined they were great. The pow- " er of theſe tyrants, after a few years, " left them in the grave; but the juſ- " tice of Minos has placed him on a " more awful tribunal in the world of " ſpirits, where he diſtributes everlaſt- " ing rewards and puniſhments as the " ſupreme judge of the dead."

'As we were liſtening to Mentor, we ' arrived at the iſland: and, as ſoon as ' we came on ſhore, we viewed the cele- ' brated labyrinth which had been built ' by Dædalus, in imitation of that of ' much larger extent which we had ' ſeen in Egypt. While we were con- ' templating this curious edifice, we ' perceived all the coaſt covered with a ' multitude of people, who gathered in ' a crowd at a place not far diſtant ' from the ſea; we enquired the cauſe ' of this commotion, and our curioſity ' was immediately gratified by a Cre- ' tan, whoſe name was Nauſicrates.

" Idomeneus," ſaid he, " the ſon of " Deucalion, and grandſon of Minos, " accompanied the other princes of " Greece in their expedition againſt " Troy; and after the deſtruction of " that city he ſet ſail for Crete; but they " were overtaken by ſo violent a tem- " peſt, that the pilot, and all the per- " ſons on board the veſſel, who were " ſkilled in navigation, believed their " ſhipwreck to be inevitable. Death " was preſent to every imagination; " every one thought he ſaw the abyſs " open to ſwallow him; and every one " deplored the misfortune, which did " not leave him the mournful hope of " that imperfect reſt, to which the ſpi- " rits of the dead are admitted beyond " the waters of the Styx, after funeral " rites have been paid to the body. In " this ſituation Idomeneus, lifting up " his hands and his eyes to Heaven, " and invoking Neptune, cried out— " O mighty Deity, to whom belong " the dominions of the deep, vouchſafe " to hear me in this uttermoſt diſtreſs! " If thou wilt protect me from the fury " of the waves, and reſtore me in ſafe- " ty to my country, I will offer up to " thee the firſt living object that I ſee " at my return!"

" In the mean time, his ſon haſted " to meet him with all the ardour of " filial affection, and pleaſed himſelf " with the thought of receiving the firſt " embrace. Unhappy youth! he knew " not that to haſten to his father was " to ruſh upon deſtruction. Idome- " neus, eſcaping the tempeſt, arrived " at his port, and returned thanks to " Neptune for having heard his vow; " but he was ſoon ſenſible of the fatal " effects it would produce. A certain " preſage of misfortune made him re- " pent his indiſcretion with the utmoſt " anguiſh of mind; he dreaded his arri- " val among his people, and thought " of meeting thoſe who were moſt dear " to him with horror: but Nemeſis, a " cruel and inexorable goddeſs, who " is ever vigilant to puniſh mankind, " and rejoices to humble the mighty " and the proud, impelled him for- " ward with a fatal and inviſible hand. " He proceeded from the veſſel to the " ſhore; but he had ſcarce ventured to " lift up his eyes when he beheld his " ſon: he ſtarted back, pale and trem- " bling; he turned his eyes on every " ſide to find another victim to whom " he was leſs tenderly allied; but it " was too late! His ſon ſprung to him, " and threw his arms round his neck; " but perceived, with aſtoniſhment, " that, inſtead of returning his careſſes, " he ſtood motionleſs, and at length " burſt into tears.

" O my father!" ſaid he, " what " is the cauſe of this ſorrow? After ſo " long an abſence, art thou grieved to " return to thy people, and reſtore hap- " pineſs to thy ſon? In what, alas! " have I offended? Thy eyes are ſtill " turned from me, as if they loathed " or dreaded to behold me!" The fa- " ther, overwhelmed with grief, was " not yet able to reply; but, after ſome " ſighs that ſtruggled in his boſom had " burſt away, he cried out—" O Nep-

" tune!

" tune! what have I promiſed thee? " On what condition haſt thou pre- " ſerved me from ſhipwreck? O leave " me again to the billows and the " rocks! Let me be daſhed to pieces, " and ſwallowed in the deep; but pre- " ſerve my ſon! Cruel and unrelent- " ing god! let my blood be accepted " as a recompence for his!" He then " ſnatched out his ſword, and at- " tempted to plunge it in his boſom; " but thoſe who ſtood near him held " back his hand: and Sophronimus, " an hoary prophet, who had long in- " terpreted the will of the gods, aſ- " ſured him that Neptune might be " ſatisfied without the death of his " ſon. " Your vow," ſaid he, " was " raſh and iniquitous; the gods are " not honoured, but offended, by cruel- " ty: do not, therefore, add one enor- " mity to another, and violate the " laws of nature to accompliſh that " vow which it was a crime to make. " Select an hundred bulls, whiter than " ſnow; decorate the altar of Neptune " with flowers; let theſe victims be thy " blameleſs offering, and let a cloud " of grateful incenſe aſcend in honour " of the god."

" Idomeneus heard this addreſs in " an attitude of deſperation, and with- " out reply; his eyes ſparkled with " fury, his viſage became ghaſtly, his " colour changed every moment, and " his whole body ſhook with the agony " of his mind. His ſon was touched " with his diſtreſs; and having no " wiſh but to relieve it—" My father," " ſaid he, " am I not here? Delay not " to appeaſe the god to whom thou haſt " vowed; nor bring down his ven- " geance upon thy head. If thy life " can be redeemed with mine, I will " die content: ſtrike, then, O my fa- " ther! and fear not that, at the ap- " proach of death, I ſhould diſcover a " weakneſs that is unworthy of thy " ſon!"

" At this moment Idomeneus, ſtart- " ing from his poſture with the ſudden " violence of outrageous phrenzy, as " if rouzed by the ſcourge of the in- " fernal Furies, ſurprized the vigi- " lance of thoſe who had their eyes " upon him, and plunged his ſword " in the boſom of his ſon: he drew it " haſtily back; and, while it was yet " warm, made an effort to ſheath it a " ſecond time in his own breaſt; but in " this he was again prevented. The " youth, who immediately fell, lay " weltering in his blood: his eyes were " ſuffuſed with the ſhades of death; " he attempted to open them; but, not " being able to bear the light, they " were immediately cloſed in everlaſt- " ing darkneſs.

" A lily of the field, when it's root " is cut away by the ploughſhare, be- " ing no longer ſupported by the ſtalk, " languiſhes upon the ground; and, " though it does not immediately loſe " all the luſtre of it's beauty, yet it is " no more nouriſhed by the earth, nor " quickened by a vital principle: thus " fell the ſon of Idomeneus; cut down, " like a flower, by an untimely ſtroke, " in the firſt bloom of his youth.

" The father, ſtupified by exceſs of " grief, knew neither where he was, " what he had done, nor what he ought " to do; but walked, with faltering " ſteps, toward the city, and enquired " eagerly for his child.

" In the mean time, the people, who " were moved with compaſſion for the " youth, and with horror at the cruelty " of the father, cried out, that the " juſtice of the gods had given him up " to the Furies: their rage immediately " ſupplied them with weapons; one " ſnatched a ſtick, others caught up a " ſtone, and diſcord infuſed rancour " and malignity into every boſom. " The Cretans, however wiſe, were at " this time exaſperated to folly, and " renounced their allegiance to their " king. His friends, therefore, as " they could no otherwiſe preſerve " him from popular fury, conducted " him back to the fleet; where they " went on board with him, and once " more committed themſelves to the " mercy of the waves. Idomeneus, " as ſoon as he recovered from his " phrenzy, thanked them for having " forced him from a country which he " had ſtained with the blood of his " ſon; and which, therefore, he could " not bear to inhabit. The winds " wafted them to the coaſt of Heſpe- " ria; and they are now forming a " new ſtate in the country of the Sa- " lentines.

" The Cretans, having thus loſt " their king, reſolved to elect ſuch a " perſon in his ſtead as ſhould admi- " niſter the eſtabliſhed laws of the na- " tion in their utmoſt purity: for this

" purpoſe

" purpose the principal inhabitants of
" every city have been summoned to
" this place; the sacrifices, which are
" the first solemnities of the election,
" are already begun; the most cele-
" brated sages of all the neighbouring
" countries are assembled to propose
" questions to the candidates as a trial
" of their sagacity; and preparations
" are made for publick games, to de-
" termine their courage, strength, and
" activity: for the Cretans are re-
" solved, that, as their kingdom is the
" prize, they will bestow it upon him
" only who shall be adjudged superior
" to all others both in body and in
" mind; and, to render the victory more
" difficult by increasing the number of
" competitors, all foreigners are in-
" vited to the contest."

'Nausicrates, after having related 'these astonishing events, pressed us to 'enter the lists. "Make haste," said 'he, "O strangers! to our assembly, " and engage, among others, in the " contest; for if the gods decree the " victory to either of you, he will be " the sovereign of Crete!" He then 'turned hastily from us; and we fol-'lowed him, not with any desire of 'victory, but only that we might gra-'tify our curiosity, by being present at 'so uncommon and important a trans-'action.

'We came to a kind of circus of a 'vast extent, in the middle of a thick 'forest: within the circus was an area 'prepared for the combatants, sur-'rounded by a circular bank of fresh 'turf, on which were seated an innu-'merable multitude of spectators. We 'were received with the utmost civility; 'for the Cretans excel all other people 'in a liberal and religious performance 'of the duties of hospitality: they not 'only caused us to be seated, but in-'vited us to engage in the exercises. 'Mentor declined it on account of his 'age; and Hazael, as being in an ill 'state of health: my youth and vigour 'left me no excuse; however, I glanced 'my eye upon Mentor, to discover his 'sentiments; and, I perceived that he 'wished I should engage. I therefore 'accepted the offer that had been made 'me; and throwing off my apparel, 'my limbs were anointed with oil, and 'I placed myself among the other com-'batants. A rumour immediately 'passed through the whole multitude, 'that the new candidate for the king-'dom was the son of Ulysses; for se-'veral of the Cretans, who had been 'at Ithaca when I was a child, remem-'bered my face.

'The first exercise was wrestling. 'A Rhodian, who appeared to be about 'thirty-five years of age, threw all that 'ventured to encounter him: he was 'still in his full vigour; his arms were 'nervous and brawny; his muscles 'were discovered at every motion; and 'his limbs were not less supple than 'strong. There was now no compe-'titor remaining but myself; and, as 'he thought no honour was to be gain-'ed by overcoming so feeble an oppo-'nent, he indulged the compassion 'which he felt for my youth, and 'would have retired; but I pressed 'forward, and presented myself before 'him. We immediately seized each 'other, and grappled, till both were 'out of breath; we stood shoulder to 'shoulder, and foot to foot; every 'nerve was strained, our arms were en-'twined, like serpents, in each other, 'and each of us endeavoured to lift his 'antagonist from the ground. He at-'tempted to throw me, sometimes by 'surprize, and sometimes by mere 'strength; sometimes on one side, and 'sometimes on the other: but, while 'he was thus practising all his skill 'and force upon me, I threw myself 'forward, by a sudden effort, with 'such violence, that the muscles of 'his back giving way, he fell to the 'ground, and drew me upon him. All 'his efforts to get me under him were 'ineffectual; I held him immoveable 'under me, till the multitude shouted— " Victory to the son of Ulysses!" and 'then I assisted him to rise, and he re-'tired in confusion.

'The combat of the cestus was more 'difficult. The son of a wealthy citizen 'of Samos had acquired such reputa-'tion in this exercise, that the rest of 'the candidates yielded to him without 'contest; and the hope of victory ani-'mated no bosom but mine. In the 'first outset I received such blows on 'the head and stomach, that blood 'gushed from my mouth and nostrils, 'and a thick mist seemed to fall upon 'my eyes: I reeled; my antagonist 'pressed upon me; and I was just sink-

'ing, faint and breathleſs, when I 'heard Mentor cry out—"O ſon of "Ulyſſes, wilt thou be vanquiſhed!" 'The voice of my friend encouraged 'me to farther reſiſtance, and diſdain 'ſupplied me with new ſtrength. I 'avoided ſeveral blows, which I muſt 'otherwiſe have ſunk under; and my 'antagoniſt having miſſed a ſtroke, I 'ſeized the opportunity of his arm be-'ing carried away by it's own vigour, 'and his body bent forward, to aim 'a blow at him that he could not ward 'off, and I raiſed my ceſtus that it 'might deſcend with greater force: he 'ſaw my advantage; and, ſtepping 'back, he writhed his body to avoid 'the ſtroke. By this motion, the equi-'librium was deſtroyed, and I eaſily 'threw him to the ground. I imme-'diately offered him my hand, which 'he refuſed; and he got up without aſ-'ſiſtance, covered with duſt and blood; 'but though he ſhewed the utmoſt 'ſhame at his defeat, yet he did not 'dare to renew the combat.

'The chariot races immediately fol-'lowed. The chariots were diſtri-'buted by lot; and mine happened to 'be the worſt of the whole number: 'the wheels were more heavy, and the 'horſes leſs vigorous. We ſtarted; 'and the cloud of duſt that roſe be-'hind us obſcured the ſky. At the 'beginning of the race, I ſuffered the 'others to get before me: but a young 'Lacedemonian, whoſe name was Cran-'tor, left them all behind him; and 'Polycletus, a Cretan, followed him 'at a ſmall diſtance. Hippomachus, a 'relation of Idomeneus, who was am-'bitious to ſucceed him, giving reins 'to his horſes, which were covered 'with ſweat, leaned forward over their 'necks; and the wheels whirled round 'with ſuch rapidity, that, like the 'wings of an eagle floating upon the 'air, they ſeemed not to move at all. 'My horſes, which had been breathed 'by degrees, beginning now to exert 'themſelves, ſoon left almoſt all thoſe 'that had ſet out with ſo much ardour 'at a great diſtance behind them; and 'Hippomachus, preſſing forward to 'keep his advantage with too much 'eagerneſs, the moſt vigorous of his 'horſes fell down, and put an end to 'the hopes of his maſter. Polycletus, 'leaning too much over his horſes, was 'thrown out of his chariot by a ſudden 'ſhock; the reins were forced out of 'his hand; and though he had now no 'hope of victory, he thought himſelf 'happy to have eſcaped with his life. 'Crantor, perceiving, with jealouſy 'and indignation, that I was now cloſe 'behind him, urged forward with more 'eagerneſs; ſometimes vowing rich of-'ferings to the gods, and ſometimes 'encouraging his horſes: he was afraid 'I ſhould paſs him, by driving between 'his chariot and the barrier of the 'courſe; becauſe my horſes, having 'been leſs exhauſted, were able to get 'before him, if they had room, though 'they ſhould wheel round on the out-'ſide of the track. This could be no 'otherwiſe prevented than by obſtruct-'ing the paſſage; he therefore, though 'he ſaw the danger of the attempt, 'drove up ſo cloſe to the barrier, that 'his wheel, being forced againſt it, 'was torn off, and his chariot diſ-'mounted. I had now nothing to do 'but to turn ſhort, that I might keep 'clear of him; and the next moment he 'ſaw me at the goal. The multitude 'once more ſhouted—"Victory to the "ſon of Ulyſſes! It is he whom the "gods have appointed to reign over "us!"

'We were then conducted, by the 'moſt illuſtrious and venerable of the 'Cretans, into a wood, which had been 'long kept ſacred from the vulgar and 'the prophane; where we were convened 'by thoſe ancient oracles of wiſdom 'who had been appointed by Minos to 'preſerve the laws from violation, and 'adminiſter juſtice to the people. But 'into this aſſembly only thoſe who 'had contended in the games were ad-'mitted. The ſages opened the book 'into which all the laws of Minos had 'been collected. I was touched with 'reverence and humility when I ap-'proached theſe fathers of their coun-'try, whom age had rendered venera-'ble without impairing their vigour of 'mind. They ſat, with great order 'and ſolemnity, in a fixed poſture; 'their hair was white as ſnow, but 'ſome of them had ſcarce any left; and 'their countenances, though grave, 'were brightened with a calm and pla-'cid ſagacity. They were not forward 'to ſpeak; and they ſaid nothing that 'was not the reſult of mature delibe-

'ration:

'ration: when their opinions were different, they ſupported them with ſo 'much candour and moderation, that 'it could ſcarce be believed they were 'not of one mind. By long experience, and cloſe application, they 'had acquired the moſt acute diſcernment and extenſive knowledge; but 'that which principally conduced to 'the ſtrength and rectitude of their 'judgment, was the ſedate, diſpaſſionate tranquillity of mind, that had 'been long freed from the tumultuous 'paſſions and capricious levity of 'youth. Wiſdom alone was their 'principle of action; and, by the long 'and habitual practice of virtue, they 'had ſo corrected every irregular diſpoſition, that they taſted the calm, 'yet elevated, delights of reaſon without alloy. To theſe awful beings I 'lifted up my eyes with admiration; 'and wiſhed that, by a ſudden contraction of my life, I might immediately arrive at ſo deſirable an old 'age; for I perceived youth to be a 'ſtate of infelicity, ſubject to the blind 'impetuoſity of paſſion, and far from 'the perſpicacious tranquillity of their 'virtue.

'The perſon who preſided in this 'aſſembly opened the book into which 'all the laws of Minos had been collected. It was a large volume, and 'was kept locked up, with the richeſt 'perfumes, in a golden box. When 'it was taken out, all the ſages kiſſed 'it with a profound reſpect, and ſaid 'that, the gods only excepted, from 'whom all good is originally derived, 'nothing ſhould be held ſo ſacred as 'thoſe laws which promote wiſdom, 'virtue, and happineſs: thoſe who put 'theſe laws in execution for the government of others, ſhould alſo, by 'theſe laws, govern themſelves; for it 'is the law that ought to reign, and 'not the man. Such were the ſentiments of this hoary council: and the 'preſident then propoſed three queſtions, which were to be reſolved by 'the maxims of Minos.

'The firſt queſtion was—"What "man is moſt free?" One anſwered, 'that it was a king who governed his 'people with abſolute authority, and 'had triumphed over all his enemies. 'Another ſaid, that it was he whoſe 'riches enabled him to purchaſe what-'ever he deſired. In the opinion of 'ſome, it was a man who had never 'married, and who was perpetually 'travelling from one country to another, without ſubjecting himſelf to 'the laws of any. Others ſuppoſed it 'might be a ſavage, who, living wild 'in the woods, and ſubſiſting himſelf 'by hunting, was independent of all 'ſociety, and ſuffered no wants after 'emancipation; becauſe, being juſt relieved from the ſeverities of ſervitude, 'he would have a more lively ſenſe of 'the ſweets of freedom. And there 'were ſome who ſaid, that a man, at 'the point of death, was more free 'than all others; becauſe death breaks 'every bond, and over the dead the 'united world has no power.

'When my opinion was demanded, 'I was in no doubt what to anſwer, 'becauſe I remembered what had been 'often told me by Mentor. "The "moſt free of all men," ſaid I, "is "he whoſe freedom ſlavery itſelf can-"not take away: he, and he only, is "free in every country and in every "condition, who fears the gods, and "whoſe fear has no other object. In "other words, he only is truly free, "over whom fear and deſire have no "power, and who is ſubject only to "reaſon and the gods." The fathers 'looked upon each other with a ſmile, 'and were ſurprized to find my anſwer 'exactly the ſame with that of Minos.

'The ſecond queſtion was—"Who "is moſt unhappy?" To this every 'one gave ſuch an anſwer as was ſuggeſted by his fancy. One ſaid, that 'the moſt unhappy man was he who 'was without money, health, and reputation. Another ſaid, it was he that 'had no friend. Some imagined none 'could be ſo wretched as thoſe who 'had degenerate and ungrateful children. But a native of Leſbos, a man 'celebrated for wiſdom, ſaid, that the 'moſt unhappy of all men was he that 'thought himſelf ſo; becauſe unhappineſs depends much leſs upon adverſity than impatience, and unfortunate 'events derive all their power to afflict 'from the minds of thoſe to whom they 'happen. The aſſembly heard this 'opinion with a ſhout of applauſe; and 'every one believed that, in this queſtion, the Leſbian would be declared

victor. But, my opinion being asked, I formed my answer upon the maxims of Mentor. "The most unhappy of all men," said I, "is a king, who believes he shall become happy by rendering others miserable: his wretchedness is doubled by his ignorance; for, as he does not know whence it proceeds, he can apply no remedy; he is, indeed, afraid to know, and he suffers a crowd of sycophants to surround him, that keep truth at a distance; he is a slave to his own passions, and an utter stranger to his duty; he has never tasted the pleasure of doing good, nor been warmed to sensibility by the charms of virtue; he is wretched, but the wretchedness that he suffers he deserves; and his misery, however great, is perpetually increasing: he rushes down the precipice of perdition, and the gulph of everlasting punishment receives him." The assembly attested my victory over the Lesbian, and the judges declared that I had expressed the sense of Minos.

'The third question was—"Which of the two ought to be preferred, a king who was invincible in war; or a king who, without any experience in war, could administer civil government, with great wisdom, in a time of peace?" The majority determined this question in favour of the warrior; "For skill to govern in a time of peace," said they, "will be of but little use if the king cannot defend his country in a time of war, since he will himself be divested of his authority, and his people will become slaves to the enemy." Others preferred the pacifick prince; because, as he would have more to fear from a war, he would be more careful to avoid it: but they were answered, that the atchievements of a conqueror would not only increase his own glory, but the glory of his people, to whom he would subjugate many nations; but that, under a pacifick government, quiet and security would degenerate into cowardice and sloth. My sentiments were then asked, and I answered thus. "Although he who can only govern either in peace or war is but half a king; yet the prince who, by his sagacity, can discover the merit of others, and can defend his country when it is attacked, if not in person, yet by his generals, is, in my opinion, to be preferred before him who knows no art but that of war: a prince whose genius is entirely military, will levy endless wars to extend his dominions, and ruin his people to add a new title to his name. If the nations which he now governs are unhappy, what is it to them how many more he conquers! A foreign war, long continued, cannot fail of producing disorder at home: the manners of the victors themselves become corrupt during the general confusion. How much has Greece suffered by the conquest of Troy? She was more than ten years deprived of her kings; and wherever the flame of war is kindled, the laws are violated with impunity, agriculture is neglected, and the sciences are forgotten. The best prince, when he has a war to sustain, is compelled to the same conduct which disgraces the worst, to tolerate licentiousness, and employ villainy in his service. How many daring profligates are punished in a time of peace, whom it is necessary to reward during the disorders of war! No nation was ever governed by a conqueror that did not suffer by his ambition. The victorious and the vanquished are involved almost in the same ruin, while the king grows giddy amidst the tumult of a triumph. As he is utterly ignorant of the arts of peace, he knows not how to derive any popular advantages from a successful war; he is like a man that not only defends his own field, but forcibly takes possession of his neighbour's, yet can neither plow nor sow, and consequently reaps no harvest from either: he seems born, not to diffuse happiness among his subjects by a wise and equitable government, but to fill the world with violence, tumult, and desolation.

"As to the pacifick prince, it must, indeed, be confessed, that he is not qualified for conquest; or, in other words, he is not born to harrass his people, by perpetual hostilities, in a restless attempt to subjugate others, over whom he can have no equitable

right;

" right; but if he is perfectly qualified " for peaceful government, these very " qualifications will secure his sub- " jects against the encroachments of an " enemy: his justice, moderation, and " quietness, render him a good neigh- " bour; he engages in no enterprize " that can interrupt the peace subsisting " between him and other states; and " he fulfils all his engagements with a " religious exactness; he is, therefore, " regarded by his allies rather with " love than fear, and they trust him " with unlimited confidence. If a " restless, haughty, and ambitious " power, should molest him, all the " neighbouring princes will interpose " in his behalf; because from him " they apprehend no attempt against " their own quiet, but have every " thing to fear from his enemy. His " steady justice, impartiality, and pub- " lick faith, render him the arbiter of " all the kingdoms that surround his " own: and while the enterprizes of " ambition make the warrior odious, " and the common danger unites the " world against him, a glory, superior " to that of conquest, comes unlooked " for to the friend of peace, on whom " the eyes of every other potentate are " turned with reverence and affection, " as the father and the guardian of " them all. These are his advantages " abroad; and those at home are yet " more considerable. If he is quali- " fied to govern in peace, it follows, " that he must govern by the wisest " laws: he must restrain parade and " luxury; he must suppress every art " which can only gratify vice; and he " must encourage those which supply " the necessaries of life, especially a- " griculture, to which the principal at- " tention of his people must be turned. " Whatever is necessary will then be- " come abundant; and the people, be- " ing inured to labour, simple in their " manners, habituated to live upon a " little, and therefore easily gaining a " subsistence from the field, will mul- " tiply without end. This kingdom, " then, will soon become extremely " populous; and the people will be " healthful, vigorous, and hardy; not " effeminated by luxury, but veterans " in virtue; not slavishly attached to a " life of voluptuous indolence, but free " in a magnanimous contempt of death, " and chusing rather to die than lose " the manly privileges which they en- " joy under a prince who reigns only " as the substitute of Reason. If a " neighbouring conqueror should at- " tack such a people as this, he might " probably find them unskilful in " marking out a camp, forming the " order of battle, and managing the " unwieldy engines of destruction that " are used in a siege; but he would " find them invincible by their num- " bers, their courage, their patience " of fatigue, their habit of endur- " ing hardship, the impetuosity of " their attack, and the perseverance of " that virtue which disappointment " cannot subdue. Besides, if their " prince is not himself qualified to " command his forces, he may substi- " tute such persons as he knows to be " equal to the trust, and use them as " instruments, without giving up his " authority: succours may be obtained " from his allies; his subjects will ra- " ther perish than become the slaves of " injustice and oppression; and the " gods themselves will fight in his be- " half. Thus will the pacifick prince " be sustained, when his danger is " most imminent: and therefore I con- " clude that, though his ignorance in the " art of war is an imperfection in his " character, since it disables him from " executing one of the principal duties " of his station, the chastisement of " those who invade his dominion, or " injure his people; yet he is infinitely " superior to a king who is wholly " unacquainted with civil government, " and knows no art but that of war."

'I perceived, but without wonder, ' that many persons in the assembly ' did not approve the opinion that I ' had been labouring to maintain; for ' the greater part of mankind, dazzled ' by the false lustre of victories and ' triumphs, prefer the tumult and shew ' of successful hostilities to the quiet ' simplicity of peace, and the intrinsick ' advantages of good government: ' the judges, however, declared, that I ' had spoken the sentiments of Minos; ' and the president cried out—" The " oracle of Apollo, known to all Crete, " is fulfilled. Minos enquired of the " god how long his posterity should " govern by the laws which he had " established; and he was answered—

" Thy

" Thy poſterity ſhall ceaſe to reign,
" when a ſtranger ſhall eſtabliſh the
" reign of thy laws." We feared that
" ſome foreigner would make a con-
" queſt of our iſland; but the misfor-
" tunes of Idomeneus, and the wiſdom
" of the ſon of Ulyſſes, who, of all
" mortals, beſt underſtands the laws of
" Minos, have diſcloſed the true ſenſe
" of the oracle. Why, then, do we
" delay to crown him whom the gods
" have appointed to be our king?"

END OF THE FIFTH BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK VI.

'THE ſages immediately went 'out of the conſecrated 'grove; and the chief of 'them, taking me by the 'hand, declared to the 'people, who were wait-'ing impatiently for the deciſion, that 'the prize had been decreed to me. 'The words were no ſooner uttered, 'than the dead ſilence of expectation 'was followed by an univerſal ſhout; 'every one cried out—"Let the ſon of "Ulyſſes, a ſecond Minos, be our "king!" and the echoes of the neigh-'bouring mountain repeated the ac-'clamation.

'I waited a few moments, and then 'made a ſign with my hand, that I de-'ſired to be heard. In this interval 'Mentor whiſpered me—"Wilt thou "renounce thy country? Can ambi-"tion obliterate the remembrance of "Penelope, who longs for thy return "as the laſt object of her hope; and "alienate thy heart from the great "Ulyſſes, whom the gods have reſolved "to reſtore to Ithaca?" Theſe words 'rouzed every tender paſſion in my 'boſom; and the fond deſire of royalty 'was inſtantly abſorbed in the love of 'my parents and my country. In the 'mean time, the multitude was again 'become motionleſs and ſilent; and I 'addreſſed them in theſe terms: "Il-"luſtrious Cretans! I am not worthy "the dignity which you offer. The "oracle, of which you have been re-"minded, does indeed expreſs, that "the ſovereignty of Crete ſhall depart "from the race of Minos, when a "ſtranger ſhall eſtabliſh the dominion "of his laws; but it does not ſay that "this ſtranger ſhall be king. I am "willing to believe that I am the "ſtranger foretold by the oracle, and "that I have accompliſhed the pre-"diction. Fortune has caſt me upon "this iſland; I have diſcovered the "true ſenſe of the laws of Minos; "and I wiſh that my explanation may "contribute to join them in the ſove-"reignty with the man whom your "choice ſhall appoint to ſo important "a truſt. As for me, I prefer my "country, the obſcure and inconſi-"derable iſland of Ithaca, to the hun-"dred cities of Crete, with all their "opulence and glory: permit me, "therefore, to wander wherever the "Fates ſhall have marked my courſe. "If I have contended in your ſports, I "was not prompted by a deſire to govern "you; but only to obtain your eſteem "and your pity, that you might the "more readily afford me the means of "returning to the place of my birth; "for I would rather obey my father "Ulyſſes, and comfort Penelope my "mother, than govern all the nations "upon the earth. You ſee, O Cre-

"tans!

" tans! the ſecret receſſes of my heart: " I am compelled to leave you; but " death only can put an end to my " gratitude; your intereſt ſhall never " be leſs dear to me than my own ho- " nour; and I will remember you with " affection, till death ſhall efface the " laſt idea from my mind."

' I had ſcarce finiſhed the laſt ſen- ' tence, before there aroſe, from the in- ' numerable multitude that ſurround- ' ed me, a deep hoarſe murmur, like ' the ſound of waves that are broken ' againſt each other in a ſtorm. Some ' queſtioned whether I was not a god ' under the appearance of a man; others ' affirmed that they had ſeen me in fo- ' reign countries, and knew me to be ' Telemachus; and many cried out, ' that I ſhould be compelled to aſcend ' the throne of Idomeneus. I there- ' fore again ſignified my intention to ' ſpeak; and they were again ſilent in ' a moment, not knowing but that I ' was now about to accept what before ' I had refuſed. " Permit me," ſaid I, " O Cretans! to tell you my " thoughts without diſguiſe. I be- " lieve you to be the wiſeſt of all peo- " ple; and yet there is one important " diſtinction which I think you have " not made: your choice ought not to " ſelect the man who is beſt acquaint- " ed with the theory of your laws; " but he who, with the moſt ſteady vir- " tue, has reduced them to practice. " I am, as yet, but a youth; and, con- " ſequently, without experience, and " ſubject to the tyranny of impetuous " paſſions: I am in that ſtate which " renders it more fit for me to learn, " by obedience, how to command here- " after, than now to practiſe a ſcience " which is at once ſo difficult and im- " portant. Do not, therefore, ſeek a " man who, in any exerciſes, either of " the mind or of the body, has conquer- " ed others; but one who has atchieved " the conqueſt of himſelf; ſeek a man " who has the laws of Minos written " upon his heart; and whoſe life has " illuſtrated every precept by an ex- " ample; let your choice be determined, " not by what he ſays, but by what he " has done."

' The venerable fathers, being much ' pleaſed with theſe ſentiments, and ' hearing the applauſe of the aſſembly ' grow ſtill louder, addreſſed me in ' theſe terms: " Since the gods no " longer permit us to hope that you " will reign over us, aſſiſt us, at leaſt, " in the choice of a king who will " eſtabliſh the reign of our laws. Is " any man known to you, who, upon " a throne, will be content with this " equitable though limited authority?" —" There is a man," ſaid I, " to " whom I owe whatever merit I poſ- " ſeſs, whoſe wiſdom has ſpoken by " my lips, and whoſe converſation " ſuggeſted every ſentiment which you " have approved." While I was yet ' ſpeaking, the eyes of the whole aſ- ' ſembly were turned upon Mentor, ' whom I took by the hand, and pre- ' ſented to them; at the ſame time, I ' related the protection which he had ' afforded to my infancy, the dangers ' from which he had delivered me, and ' the calamities that fell upon me when ' I rejected his counſel. Mentor had, ' till now, ſtood unnoticed among the ' crowd; for his habit was plain and ' negligent, his countenance was mo- ' deſt, he ſpake little, and had an air ' of coldneſs and reſerve: but as ſoon ' as he became the object of attention, ' a dignity and firmneſs, not to be de- ' ſcribed, were diſcovered in his coun- ' tenance; it was remarked, that his ' eyes were peculiarly piercing; and ' every motion expreſſed uncommon ' vigour and activity. Some queſtions ' were immediately propoſed; his an- ' ſwers excited univerſal admiration; ' and the kingdom was immediately ' offered him: the kingdom, however, ' he refuſed without the leaſt emotion; ' and ſaid, that he preferred the ſweets ' of a private life to the ſplendor of ' royalty; that the beſt princes were ' almoſt neceſſarily unhappy, becauſe ' they were ſeldom able to effect the ' good which they deſigned; and were ' often betrayed, by the circumvention ' of ſycophants, to the perpetration of ' evils which they intended to prevent. " If ſervitude," continued he, " is a " ſtate of wretchedneſs, there can be " no happineſs in royalty; for royalty " is nothing more than ſervitude in " diſguiſe: a king is always dependent " upon thoſe by whom he muſt enforce " his commands. Happy are thoſe to " whom the toil of government is not " a duty; a duty which implies the ſa- " crifice of private liberty to publick " advantage, which our country only " can claim, and which thoſe alone

" who

" who are inveſted with ſupreme au-
" thority can owe?"

' The Cretans were at firſt ſtruck
' ſilent with aſtoniſhment; but, at
' length, they aſked Mentor what per-
' ſon he would adviſe them to chuſe.
" I would adviſe you," ſaid Mentor,
" to chuſe a man who well knows the
" people he is to govern; and who is
" alſo ſufficiently acquainted with go-
" vernment to fear it as a ſtate of dif-
" ficulty and danger: he that deſires
" royalty does not know the duties
" which royalty requires; and by him
" who does not know them they can
" never be fulfilled; ſuch a man de-
" ſires regal authority only to gratify
" himſelf; but regal authority ſhould
" be entruſted with him only who
" would not accept it but for the love
" of others."

' The whole aſſembly, ſtill wonder-
' ing to ſee two ſtrangers refuſe a king-
' dom which ſo many others had ſought,
' began to enquire with whom they
' had come to Crete; and Nauſicrates,
' who had conducted us from the port
' to the circus, immediately pointed to
' Hazael, with whom Mentor and my-
' ſelf had ſailed from the Iſland of
' Cyprus: but their wonder, however
' great, became ſtill greater, when they
' underſtood that he, who had juſt re-
' fuſed to be the ſovereign of Crete,
' had been lately the ſlave of Hazael;
' that Hazael, ſtruck with the wiſdom
' and virtue of his ſlave, now conſi-
' dered him as his monitor and his
' friend; and had been urged, merely
' by his deſire of knowledge, to travel
' from Damaſcus in Syria to Crete,
' that he might acquaint himſelf with
' the laws of Minos.

' The ſages then addreſſed them-
' ſelves to Hazael—" We do not dare,"
' ſaid they, " to offer to Hazael the
" crown which has been refuſed by
" Mentor, becauſe we believe the ſen-
" timents of both to be the ſame: you
" deſpiſe mankind too much to rule
" them; nor is there any thing in
" wealth or in power that, to you,
" would compenſate the toils of govern-
" ment." Hazael replied—" Think
" not, O Cretans! that I deſpiſe man-
" kind, or that I am inſenſible to the
" glory that rewards the labour by
" which they are rendered virtuous
" and happy; but this labour, how-
" ever glorious, is attended with pain
" and danger; and the external glitter
" of regal pomp captivates only the
" fooliſh and the vain. Life is ſhort,
" and greatneſs rather irritates than
" gratifies deſire: it is one of thoſe de-
" ceitful acquiſitions which I am come
" ſo far, not to obtain, but to deſpiſe.
" Farewel! I have no wiſh but to re-
" turn once more to retirement and
" tranquillity, where my ſoul may
" feaſt on knowledge with divine re-
" flection, and where that hope of im-
" mortality which is derived from vir-
" tue may afford me comfort under the
" infirmities of old age; or, if I have
" a wiſh beſides this, it is never to be
" ſeparated from the two perſons who
" now ſtand before you."

' The Cretans then cried out to
' Mentor—" Tell us, O wiſeſt and
" greateſt of mortals! tell us who ſhall
" be our king! We will not ſuffer thee
" to depart till thou haſt directed this
" important choice." Mentor imme-
' diately anſwered—" As I ſtood a-
" mong the crowd of ſpectators, whom
" the ſports had drawn together, I per-
" ceived a man who, in the midſt of
" all that tumult and impatience, ap-
" peared recollected and ſedate; he was
" ſtill vigorous, though advanced in
" years; and, upon enquiring who he
" was, I ſoon learned that his name
" was Ariſtodemus. I afterwards
" heard ſome that ſtood near tell him,
" that his two ſons were among the
" candidates; but he expreſſed no ſa-
" tisfaction at the news: he ſaid,
" that he loved one of them too well
" to wiſh him involved in the dangers
" of royalty; and that he had too great
" a regard for his country to wiſh it
" to be governed by the other. I im-
" mediately conceived, that the old man
" loved one of his ſons, who had vir-
" tue, with a rational affection; and
" that he was too wiſe to indulge the
" other in vicious irregularities. My
" curioſity being now greatly increaſ-
" ed, I enquired more particularly into
" the circumſtances of his life; and one
" of the citizens gave me this account:
" Ariſtodemus," ſaid he, " bore arms
" in the ſervice of his country many
" years, and is almoſt covered with
" ſcars; but his abhorrence of inſin-
" cerity and flattery rendered him diſ-
" agreeable to Idomeneus, who there-

" fore left him at Crete when he went " to the ſiege of Troy; and, indeed, " he was kept in perpetual anxiety by " a man who gave him ſuch counſel as " he could not but approve, yet want- " ed reſolution to follow: he was, be- " ſides, jealous of the glory which he " knew Ariſtodemus would ſoon ac- " quire. The king, therefore, forget- " ting the ſervices of his ſoldier, left " him here expoſed to the diſtreſſes of " poverty, and to the ſcorn of the bru- " tal and the ſordid, who conſider no- " thing as merit but riches. With " poverty, however, Ariſtodemus was " contented, and lived chearfully in a " remote corner of the iſland, where " he cultivated a few acres of ground " with his own hands. In this em- " ployment he was aſſiſted by one of " his ſons, whom he loved with great " tenderneſs; and labour and frugality " ſoon made them happy in the poſ- " ſeſſion of whatever is neceſſary to a " life of rural ſimplicity, and ſome- " thing more. The old man, who was " not leſs a philoſopher than a hero, di- " ſtributed this ſurplus among the de- " crepid and the ſick; the youth he ſti- " mulated to induſtry; he exhorted the " refractory, and inſtructed the igno- " rant; he was the arbitrator of every " diſpute, and the father of every fami- " ly: in his own he conſiders no cir- " cumſtance as unfortunate but the " bad diſpoſition of his ſecond ſon, up- " on whom all admonition has been " loſt. The father, after having long " endured his irregularities, in hopes " that ſome means would be found to " correct them, has at length expelled " him from his family; and the ſon has " ſince given himſelf up to the groſſeſt " ſenſuality; and, in the folly of his " ambition, is become a candidate for " the kingdom."

" Such, O Cretans! is the account " that was given me of Ariſtodemus; " whether it is true or falſe, is beſt " known to you. But, if this man is " indeed ſuch as he has been repreſent- " ed, why have publick exerciſes been " appointed, and why have ſo many " ſtrangers been brought together? " You have, in the midſt of you, a man " whom you well know, and by whom " you are well known; a man to whom " all the arts of war are familiar, and " whoſe courage has ſuſtained him, not " only againſt the ſpear and the dart, " but the formidable aſſaults of pover- " ty; who has deſpiſed the riches that " are aequired by flattery, who has " preferred labour to idleneſs, and " knows the advantages which are de- " rived to the publick from agricul- " ture; who is an enemy to parade and " pomp, and whoſe paſſions are under " the controul of reaſon; for even the " parental affection, which in others is " ſo often a blind inſtinct, acts in him " as a rational and a moral principle; " ſince, of two ſons, he cheriſhes one " for his virtue, and renounces the " other for his vices: a man who, to " expreſs all his virtues at once, is al- " ready the father of the people. In " this man, therefore, O Cretans! if, " indeed, you deſire to be governed by " the laws of Minos, behold your " king!"

' The multitude immediately cried ' out, with one voice—" Ariſtode- " mus is, indeed, ſuch as he has " been repreſented; Ariſtodemus is " worthy to be our king!" The fathers ' of the council then ordered that he ' ſhould be brought before them; and ' he was immediately ſought among ' the crowd, where he was mixed with ' the loweſt of the people. When he ' was brought before the aſſembly, he ' appeared to be perfectly calm and un- ' concerned; and when he was told that ' the people had determined to make ' him king, he anſwered, that he would ' not accept of the office but upon three ' conditions: " Firſt," ſays he, " The " throne ſhall be declared vacant at the " end of two years, if within that time I " do not render you better than you are; " or if you ſhall reſiſt the execution of " the laws. Secondly, I will be ſtill " at liberty to live in a ſimple and fru- " gal manner. Thirdly, My ſons ſhall " not rank above their fellow citizens; " and, after my death, ſhall be treated, " without diſtinction, according to " their merit."

' At theſe words the air was filled ' with acclamations of joy; the diadem ' was placed upon the head of Ariſto- ' demus by the chief of the hoary guar- ' dians of the law; and ſacrifices were ' offered to Jupiter and the other ſupe- ' rior deities. Ariſtodemus made no ' preſents, not with an oſtentatious ' magnificence, but a noble ſimplicity.

' He

'He gave to Hazael a copy of the laws 'of Minos, written by the legiſlator 'himſelf; and a collection of tracts, 'which contained the compleat hiſtory 'of Crete from the time of Saturn and 'the golden age: he ſent on board his 'veſſel every kind of fruit that flou-'riſhes in Crete, and is unknown in 'Syria; and offered him whatever he 'ſhould need.

'As we were now impatient to de-'part, he cauſed a veſſel to be imme-'diately fitted out for us: he manned it 'with a great number of able rowers, 'and a detachment of his beſt troops; 'and he put on board ſeveral changes 'of apparel, and great plenty of pro-'viſion. As ſoon as the veſſel was 'ready to ſail, the wind became fair 'for Ithaca; but as Hazael was bound 'on a contrary courſe, it compelled 'him to continue at Crete. He took 'leave of us with great tenderneſs; 'and embraced us as friends, with 'whom he was about to part for life. "The gods," ſaid he, "are juſt; and "they know that the ſacred bond of "our friendſhip is virtue; and there-"fore they will one day reſtore us to "each other; and thoſe happy fields, "in which the juſt are ſaid to enjoy "everlaſting reſt, ſhall ſee our ſpirits "reunited to part no more. O! that "my aſhes alſo might be mixed with "yours!" Here his words became in-'articulate, and he burſt into tears; 'our eyes overflowed with equal ten-'derneſs and grief.

'Our parting with Ariſtodemus was 'ſcarce leſs affectionate. "As you "have made me a king," ſaid he, "re-"member the dangers to which you "have expoſed me! and requeſt the "gods to irradiate my mind with wiſ-"dom from above, and give me power "over myſelf, in proportion to my "authority over others. May they "conduct you in ſafety to your coun-"try, abaſe the inſolence of your ene-"mies, and give you the joy to behold "Ulyſſes again upon the throne of "Ithaca, ſupremely happy in the poſ-"ſeſſion of Penelope and Peace.—To "thee, Telemachus, I have given a "good veſſel, well manned with mari-"ners and ſoldiers, who may aſſiſt thee "againſt the perſecutors of thy mo-"ther.—For thee, Mentor, thy wiſ-"dom is ſufficient: poſſeſſing this, thou "haſt need of nothing; all that I can "give would be ſuperfluous; and all "that I can wiſh is precluded.—Go, "both of you, in peace; and may you "long be the felicity of each other! "Remember Ariſtodemus; and if "Ithaca ſhould need the aſſiſtance of "Crete, depend upon my friendſhip to "the laſt hour of my life." He then 'embraced us; and we could not 'thank him without tears.

'The wind, which now ſwelled our 'ſails, promiſed us a happy voyage. 'Mount Ida already appeared but like a 'hillock, the ſhores of Crete in a ſhort 'time totally diſappeared, and the coaſt 'of Peloponneſus ſeemed to advance 'into the ſea to meet us. But a tempeſt 'ſuddenly obſcured the ſky, and irri-'tated the billows of the deep; Night 'ruſhed upon us unawares, and Death 'preſented himſelf in all his terrors. 'It was thy awful trident, O Neptune! 'that agitated the ocean to it's remot-'eſt ſhores. Venus, to revenge the 'contempt with which we had treated 'her, even in her temple at Cythera, 'haſted to the father of the floods, 'whom ſhe addreſſed with a voice brok-'en by grief, and her eyes ſwimming 'in tears: thus, at leaſt, I have been 'informed by Mentor, who is ac-'quainted with celeſtial things: "Wilt "thou ſuffer," ſaid ſhe, "theſe im-"pious men to deride my power, and "eſcape unpuniſhed? My power has "been confeſſed by the gods them-"ſelves; and yet all who acknowledge "it in my favourite iſland, theſe pre-"ſumptuous mortals have dared to "condemn: they pride themſelves in "a frigid wiſdom, which was never "warmed by the rays of beauty; and "they deſpiſe, as folly, the delights of "love. Haſt thou forgot that I was "born in thy dominions? Wherefore "doſt thou delay to overwhelm the "wretches whom I abhor?"

'Neptune immediately ſwelled the 'waves into mountains, that reached 'the ſkies; and Venus, ſmiling upon 'the ſtorm, believed our ſhipwreck to 'be inevitable. Our pilot cried out, in 'confuſion and deſpair, that he could 'no longer withſtand the fury of the 'winds, which drove us upon the rocks 'with irreſiſtible violence; our maſt 'was broken by a ſudden guſt; and 'the moment after we heard the points

'of the rocks that were under water, 'tear upon the bottom of our veſſel: 'the water flowed in on every ſide, the 'veſſel ſunk, and the mariners ſent up 'a cry of diſtreſs to Heaven. I ran to 'Mentor; and, throwing my arms 'round him—"Death," ſaid I, "is "now indeed upon us; let us meet "him with intrepidity. The gods "have delivered us from ſo many "dangers, only that we may periſh in "this: let us die then, my dear Men-"tor; it is ſome conſolation to me "that I die with you; and it would be "hopeleſs labour to diſpute life with "the ſtorm." Mentor anſwered—"True courage never ſits down inac-"tive in deſpair: it is not enough to "expect death with tranquillity; we "ought, without dreading the event, "to continue our utmoſt efforts againſt "it. Let us lay hold on ſome frag-"ment of the veſſel; and, while this "affrighted and confuſed multitude "deplore the loſs of life, without at-"tempting to preſerve it, let us try at "leaſt to preſerve our own." While 'he was yet ſpeaking, he ſnatched up 'an axe, and divided the ſplinter that 'ſtill held the broken maſt together, 'which, falling croſs the veſſel, had 'laid it on one ſide. The top of the 'maſt already lay in the water; and 'Mentor, now puſhing off the other 'end, leaped upon it himſelf in the 'midſt of the waves; and, calling me 'by my name, encouraged me to fol-'low him. As a mighty oak, when the 'winds combine againſt it, ſtands firm 'on it's root, and it's leaves only are 'ſhaken by the tempeſt; ſo Mentor, who 'was not only fearleſs, but ſerene, ap-'peared ſuperior to the power of the 'winds and waves. I followed his ex-'ample; and the force of his example 'who could have reſiſted? We ſteered 'ourſelves upon the floating maſt, which 'was more than ſufficient to ſuſtain us 'both; and therefore rendered us a 'moſt important ſervice: for if we had 'been obliged to ſwim merely by our 'own efforts, our ſtrength muſt have 'been ſoon exhauſted. The maſt, how-'ever, on which we ſat, was often 'overturned by the tempeſt, notwith-'ſtanding it's bulk; ſo that we were 'as often plunged under the water, 'which ruſhed in at our mouths, ears, 'and noſtrils; and it was not without 'the utmoſt labour and difficulty that 'we recovered our ſeats. Sometimes a 'wave, that was ſwelled into a moun-'tain, rolled over us; and we then 'kept our hold with all our might, leſt 'the maſt, which was our only hope, 'ſhould be driven from under us in 'the ſhock.

'While we were in this dreadful ſi-'tuation, Mentor, who poſſeſſed the 'ſame tranquillity on the fragment of 'a wreck that he does now on that 'bank of turf, addreſſed me in theſe 'words: "Canſt thou believe, Tele-"machus, that the winds and waves "are the arbiters of life and death? "Can they cauſe thee to periſh, other-"wiſe than as they fulfil the command "of Heaven? Every event is deter-"mined by the gods; let the gods "therefore, and not the ſea, be the "object of thy fear. Wert thou al-"ready at the bottom of this abyſs, "the hand of Jove could draw thee "forth; or ſhouldſt thou be exalted to "the ſummit of Olympus, and behold "the ſtars rolling under thy feet, the "hand of Jove could again plunge "thee to the centre, or caſt thee head-"long into hell." I heard and admir-'ed this diſcourſe; but, though it gave 'me ſome comfort, my mind was too 'much depreſſed and confuſed to re-'ply. He ſaw me not, nor could I ſee 'him. We paſſed the whole night, 'ſhivering with cold, in a ſtate between 'life and death; driving before the 'ſtorm, and not knowing on what 'ſhore we ſhould be caſt. At length, 'however, the impetuoſity of the wind 'began to abate; and the ſea reſembled 'a perſon whoſe anger, after having 'been long indulged in tumult and 'outrage, is exhauſted by it's own ve-'hemence, and ſubſides in murmurs of 'diſcontent. The noiſe of the ſurge 'gradually died away; and the waves 'were not higher than the ridges that 'are left by the plough.

'And now Aurora threw open the 'gates of Heaven to the ſun, and cheer-'ed us with the promiſe of a better 'day; the eaſt glowed, as if on fire; 'and the ſtars, which had been ſo long 'hidden, juſt appeared, and fled at the 'approach of Phœbus. We now de-'ſcried land at a diſtance; the breezes 'wafted us towards it; and hope re-'vived in my boſom: but we looked

'round

'round in vain for our companions, who probably reſigned themſelves to the tempeſt in deſpair, and ſunk with the veſſel. As we approached nearer to the ſhore, the ſea drove us upon the rocks; againſt which we ſhould have been daſhed in pieces, but that we received the ſhock againſt the end of the maſt, which Mentor rendered as ſerviceable upon this occaſion as the beſt rudder could have been in the hands of the moſt ſkilful pilot. Thus, having paſſed the rocks in ſafety, we found the reſt of the coaſt riſe from the ſea with a ſmooth and eaſy aſcent; and floating at eaſe upon a gentle tide, we ſoon reached the ſands with our feet. There we were diſcovered by the goddeſs who inhabits this happy iſland; and there ſhe vouchſafed to take us into her protection.'

END OF THE SIXTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK VII.

WHEN Telemachus had concluded the relation of his adventures, the nymphs, whose eyes had till then been immoveably fixed upon him, looked at each other with a mixture of astonishment and delight. 'What men,' said they, 'are 'these! In the fortunes of whom else 'would the gods have taken part? and 'of whom else could such wonders 'have been related? Ulysses is already 'surpassed in eloquence, in wisdom, 'and in courage, by his son. What 'an aspect! what manly beauty! what 'a mixture of dignity and complacence, 'of firmness and modesty! If he was 'not known to be born of a mortal, he 'might easily be mistaken for a god, 'for Bacchus, for Mercury, or, perhaps, even for Apollo himself! But 'who is this Mentor? His first appear'ance is that of a man obscurely born, 'and of a mean condition; but when 'he is examined with attention, some'thing inexpressible is discovered, some'thing that is more than mortal!'

Calypso heard these exclamations with a confusion which she could not hide; and her eyes were incessantly glancing from Mentor to Telemachus, and from Telemachus to Mentor. She was often about to request a repetition of the story to which she had listened with so much delight, and as often suppressed her desire. At length, she rose hastily from her seat; and, taking Telemachus with her, retired to a neighbouring grove of myrtle, where she laboured, with all her art, to learn from him whether Mentor was not a deity concealed under human form. It was not, however, in the power of Telemachus to satisfy her curiosity; for Minerva, who accompanied him in the likeness of Mentor, thought him too young to be trusted with the secret, and made the confidant of her designs: she was, besides, desirous to prove him in the greatest dangers; and no fortitude would have been necessary to sustain him against any evil, however dreadful, and however near, if he had known himself to be under the immediate protection of Minerva. As Telemachus, therefore, mistook his divine companion for Mentor, all the artifices of Calypso to discover what she wished to know were ineffectual.

In the mean time, the nymphs who had been left with Mentor gathered round him, and amused themselves by asking him questions. One enquired the particulars of his journey into Ethiopia; another desired to know what he had seen at Damascus; and a third asked him whether he had known Ulysses before the siege of Troy. Mentor answered them all with complacence and affability; and though he used no studied ornaments of speech, yet his expression was not only significant, but graceful.

graceful. The return of Calypso soon put an end to this conversation: her nymphs then began to gather flowers, and to sing for the amusement of Telemachus; and she took Mentor aside, that she might, if possible, discover who he was from his own discourse.

The words of Calypso were wont to steal upon the heart, as sleep steals upon the eyes of the weary, with a sweet and gentle, though irresistible, influence: but, in Mentor, there was something which defeated her eloquence, and eluded her beauty; something as much superior to the power of Calypso, as the rock that hides it's foundation in the centre, and it's summit in the clouds, is superior to the wind that beats against it. He stood immoveable in the purposes of his own wisdom, and suffered the goddess to exert all her arts against him, with the utmost indifference and security. Sometimes he would let her deceive herself with the hope of having embarrassed him by her questions, and betrayed him into the involuntary discovery of himself; but, just as she thought her curiosity was on the point of being gratified, her expectations were suddenly disappointed, all her conjectures were overthrown, and, by some short and unexpected answer, she was again overwhelmed in perplexity and doubt.

In this manner Calypso passed one day after another; sometimes endeavouring to gain the heart of Telemachus by flattery, and sometimes labouring to alienate him from Mentor, of whom she no longer hoped to obtain the intelligence she desired. She employed the most beautiful of her nymphs to enflame the breast of the young hero with desire; and she was assisted in her designs against him by a deity whose power was superior to her own.

Venus burned with resentment against Mentor and Telemachus, for having treated the worship which she received at Cyprus with disdain; and their escape from the tempest, which had been raised against them by Neptune, filled her breast with indignation and grief: she therefore complained of her disappointment and her wrongs to Jupiter, and from his superior power she hoped more effectual redress. But the father of the gods only smiled at her complaint; and, without acquainting her that Telemachus had been preserved by Minerva in the likeness of Mentor, he left her at liberty to gratify her resentment as she could. The goddess immediately quitted Olympus; and, thoughtless of all the rich perfumes that were rising from her altars at Cythera, Idalia, and Paphos, mounted her chariot, and called her son: the grief which was diffused over her countenance rather increased than diminished her beauty, and she addressed the god of love in these terms: 'Who, my son, shall henceforth burn 'incense upon our altars, if those who 'despise our power escape unpunished? 'The wretches who have thus offended 'with impunity are before thee; make 'haste, therefore, to secure our honour, and let thy arrows pierce them 'to the heart: go down with me to 'that island, and I will speak to Ca'lypso.' The goddess shook the reins as she spoke; and, gliding through the air, surrounded by a cloud which the sun had tinged with a golden hue, she presented herself before Calypso, who was sitting pensive and alone by the side of a fountain, at some distance from her grott.

'Unhappy goddess!' said she, 'thou 'hast already been despised and deser'ted by Ulysses, whom the ties, not 'only of love, but of gratitude, should 'have bound to thee; and the son, yet 'more obdurate than the father, is now 'preparing to repeat the insult. But 'Love is come in person to avenge 'thee: I will leave him with thee; and 'he shall remain among the nymphs 'of this island, as Bacchus did once 'among those of the Island of Naxos, 'who cherished him in his infancy. 'Telemachus will regard him, not as 'a deity, but as a child; and, not 'being upon his guard against him, 'will be soon sensible of his power.' The Queen of Beauty then turning from Calypso, re-ascended to Olympus in the golden cloud from which she had alighted upon the earth, and left behind her a train of celestial fragrance, which, expanding by degrees, filled all the groves of Calypso with perfume.

Cupid remained in the arms of Calypso; and, though she was herself a deity, yet she felt his fires diffused in her breast. It happened that a nymph, whose name was Eucharis, was now near her, and Calypso put the boy into her arms. This was a present relief; but, alas! it was purchased too dear.

The

The boy seemed at first to be harmless, gentle, lovely, and engaging: his playful caresses, and perpetual smiles, might well have persuaded all about him that he was born only to delight; but the moment the heart is opened to his endearments, it feels that they have a malignant power. He is, beyond conception, deceitful and malicious; his caresses have no view but to betray; and his smiles have no cause but the mischiefs that he has perpetrated, or that he meditates. But, with all his power, and all his subtlety, he did not dare to approach Mentor: in Mentor there was a severity of virtue that intimidated and kept him at a distance; he knew also, by a secret sensation, that this inscrutable stranger could not be wounded by his arrows. The nymphs, indeed, were soon sensible of his power; but the wound which they could not cure, they were very careful to conceal.

In the mean time, Telemachus, who saw the boy playing sometimes with one of these nymphs, and sometimes with another, was surprized at his sweetness and beauty: he sometimes pressed him to his bosom, sometimes set him on his knee, and frequently took him in his arms. It was not long before he became sensible of a certain disquietude, of which he could not discover the cause; and the more he endeavoured to remove it by innocent amusements, the more restless and enervated he grew. He observed to Mentor, that the nymphs of Calypso were very different from the women they had seen in the Island of Cyprus, whose indecent behaviour rendered them disgusting in spite of their charms: 'In these immortal beauties,' says he, 'there is an innocence, a modesty, a simplicity, which it is impossible not to admire and love.' The youth blushed as he spoke, though he knew not why; he could neither forbear speaking, nor go on with his discourse, which was interrupted and incoherent, always obscure, and sometimes quite unintelligible. 'O Telemachus,' said Mentor, 'the dangers to which you was exposed in the Isle of Cyprus were nothing in comparison of those which you do not now suspect. As vice, when it is undisguised, never fails to excite horror, we are alarmed at the wanton who has thrown off all restraint; but our danger is much greater when the appearance of modesty remains; we then persuade ourselves, that virtue only has excited our love, and give ourselves up to a deceitful passion, of which beauty is, indeed, the object; and which we seldom learn to distrust till it is too strong to be subdued. Fly, therefore, my dear Telemachus, from these fatal beauties, who appear to be virtuous, only that they may deceive the confidence they raise; fly from the dangers to which you are here exposed by your youth: but, above all, fly from this boy, whom you do not dread, only because you do not know him. This boy is Cupid, whom his mother has brought into this island, to punish us for treating her worship at Cyprus with contempt: he has already pierced the heart of Calypso, who is enamoured of you; he has enflamed all the beauties of her train; and his fires have reached even thy breast, O unhappy youth! although thou knowest it not!' Telemachus often interrupted Mentor, during this admonition: 'Why,' said he, 'should we not continue in this island? Ulysses is no longer a sojourner upon the earth; he has, without doubt, been long buried in the deep: and Penelope, after waiting in vain, not only for his return, but for mine, must have yielded to the importunities of some fortunate suitor, among the number that surrounds her; especially as it can scarce be supposed but that her father Icarus must have exerted his paternal authority to oblige her to accept another husband. For what, then, can I return to Ithaca, but to see her disgraced by a new alliance, and be witness to the violation of that truth which she plighted to my father? And if Penelope has thus forgotten Ulysses, it cannot be thought that he is remembered by the people: neither, indeed, can we hope to get alive into the island; for her suitors will certainly have placed, at every port, a band of ruffians, sufficient to cut us off at our return.'—'All that you have said,' replied Mentor, 'is only another proof that you are under the influence of a foolish and fatal passion. You labour with great subtlety to find every argument than can favour it, and to avoid all those by which it would be condemned; you are ingenious only to deceive yourself, and

'and to secure forbidden pleasures 'from the intrusion of remorse. Have 'you forgot that the gods themselves 'have interposed to favour your return? 'Was not your escape from Sicily su-'pernatural? were not the misfortunes 'that you suffered in Egypt converted 'into sudden and unexpected prospe-'rity? and were not the dangers which 'threatened you at Tyre averted by an 'invisible hand? Is it possible that, 'after so many miracles, you should 'still doubt to what end you have been 'preserved? But why do I remonstrate! 'Of the good fortune which was de-'signed for thee thou art unworthy! 'As for myself, I make no doubt but 'I shall find means to quit this island; 'and if here thou art determined to stay, 'here am I determined to leave thee. 'In this place let the degenerate son 'of the great Ulysses hide himself 'among women, in the shameful ob-'scurity of voluptuousness and sloth; 'and stoop, even in spite of Heaven, to 'that which his father disdained.'

This reproach, so forcible and so keen, pierced Telemachus to the heart: he was melted with tenderness and grief; but his grief was mingled with shame, and his shame with fear. He dreaded the resentment of Mentor, and the loss of that companion to whose sagacity and kindness he was so much indebted. But, at the same time, the passion which had just taken possession of his breast, and to which he was himself a stranger, made him still tenacious of his purpose. 'What!' said he to Mentor, with tears in his eyes, 'do you reckon as nothing 'that immortality which I may now 'share with Calypso?'—'I hold as no-'thing,' replied Mentor, 'all that is 'contrary to the dictates of virtue, and 'to the commands of Heaven. Virtue 'now calls you back to your country, 'to Ulysses, and to Penelope; Virtue 'forbids you to give up your heart to 'an unworthy passion; and the gods, 'who have delivered you from so many 'dangers, that your name might not be 'less illustrious than that of Ulysses, 'command you to quit this island, 'where only the tyranny of Love could 'detain you; a tyranny which to re-'sist is to subdue, and which there-'fore it is infamous to suffer. Im-'mortality! alas, what is immortality 'without liberty, without virtue, and 'without honour? Is it not a state of 'misery, without hope; still more de-'plorable, as it can never end?'

To this expostulation Telemachus replied only by sighs. Sometimes he almost wished that Mentor would force him from the island in spite of himself; sometimes he was impatient to be left behind, that he might be at liberty to gratify his wishes, without fearing to be reproached for his weakness. A thousand different wishes and desires maintained a perpetual conflict in his breast, and were predominant by turns; his mind, therefore, was in a state of tumult and fluctuation, like the sea when it is at once urged by different winds of equal force. Sometimes he threw himself on the ground near the sea, and remained a long time extended motionless on the beach; sometimes he hid himself in the gloomy recesses of a wood, where he wept in secret, and uttered loud and passionate complaints. His body was emaciated, and his eyes were grown hollow and eager; he was pale and dejected, and in every respect so much altered as scarcely to be known: his beauty, sprightliness, and vigour, had forsaken him; all the grace and dignity of his deportment were lost; and life itself suffered by a swift but silent decay. As a flower that blows in the morning fills the air with fragrance, and then gradually fades at the approach of night, loses the vivid brightness of it's colours, droops, withers, and at length falls with it's own weight; so the son of Ulysses was sinking insensibly into the grave.

Mentor, perceiving that all his virtue and resolution were irresistibly borne down by the violence of his passion, had recourse to an artifice, which he hoped might preserve him from it's most pernicious effects. He had remarked that Calypso was enamoured of Telemachus, and Telemachus of Eucharis: for as Cupid is always busy to give pain under the appearance of pleasure, it seldom happens, that by those whom we love we are beloved again: he therefore resolved to make Calypso jealous; and it having been agreed between Eucharis and Telemachus that they would go out together a-hunting, Mentor took that opportunity to alarm her. 'I have 'observed,' said he, 'that Telemachus 'has of late been more fond of the 'chace than I ever knew him before; 'he seems now to take pleasure in no-

'thing elſe; and is in love only with 'mountains and foreſts. Is the chace 'alſo thy favourite pleaſure, O god-'deſs? and has he caught this ardour 'from thee?' Calypſo was ſo ſtung by this queſtion, that ſhe could neither diſſemble her emotion, nor hide the cauſe. 'This Telemachus,' ſaid ſhe, 'whoſe 'heroick virtue deſpiſed the pleaſures 'that were offered him in the Iſle of 'Cyprus, has not been able to with-'ſtand the charms of one of my nymphs, 'who is not remarkable for beauty. 'How did he dare to boaſt of having at-'chieved ſo many wonders! a wretch, 'whom luxury has rendered ſordid 'and effeminate, and who ſeems to 'have been intended by Nature for a 'life of indolence and obſcurity among 'women!' Mentor obſerved, with pleaſure, that Calypſo ſuffered great anguiſh from her jealouſy; and therefore ſaid nothing more to inflame it at that time, leſt ſhe ſhould ſuſpect his deſign: but he aſſumed a look that expreſſed dejection and concern. The goddeſs diſcovered, without reſerve, her uneaſineſs at all that ſhe ſaw, and inceſſantly entertained him with new complaints. The hunting-match, to which Mentor had called her attention, exaſperated her beyond all bounds; for ſhe knew that Telemachus had nothing in view but to draw Eucharis from the reſt of the nymphs, that he might ſpeak to her in private. A ſecond hunting match was propoſed ſoon afterwards, and Calypſo knew that it was intended for the ſame purpoſe as the firſt; which being determined to diſappoint, ſhe declared that ſhe would be of the party; but her emotion being too violent to be concealed, ſhe ſuddenly broke out into this reproachful expoſtulation: 'Is it thus, 'then, preſumptuous boy! that thou 'haſt made my dominions an aſylum 'from the reſentment of Neptune, and 'the righteous vengeance of the gods? 'Haſt thou entered this iſland, which 'mortals are forbidden to approach, 'only to defy my power, and deſpiſe 'my love?—Hear me, ye gods of the 'celeſtial and infernal world! let the 'ſufferings of an injured deity awaken 'your vengeance! overtake this perfi-'dious, this ungrateful, this impious 'mortal, with ſwift deſtruction!—Since 'thy obduracy and injuſtice are greater 'than thy father's, may thy ſufferings 'alſo be longer and more ſevere; may 'thy country be for ever hidden from 'thy eyes, that wretched, that deſpi-'cable country, which, in the folly of 'thy preſumption, thou haſt, without 'a bluſh, preferred to immortality with 'me! or rather, mayeſt thou periſh 'when, in the diſtant horizon, it firſt 'riſes before thee: mayeſt thou then, 'plunged in the deep, be driven back, 'the ſport of the waves, and caſt life-'leſs upon theſe ſands, which ſhall de-'ny thee burial! May my eyes ſee the 'vultures devour thee! they ſhall ſee 'them; and ſhe whom thou loveſt ſhall 'ſee them alſo; ſhe ſhall ſee them with 'deſpair and anguiſh, and her miſery 'ſhall be my delight!'

While Calypſo was thus ſpeaking, her whole countenance was ſuffuſed with rage; there was a gloomy fierceneſs in her looks, which continually hurried from one object to another; her lips trembled, a livid circle ſurrounded them, and her colour, which was ſometimes pale as death, changed every moment: her tears, which ſhe had been uſed to ſhed in great plenty, now ceaſed to flow, as if deſpair and rage had dried up their ſource; and her voice was hoarſe, tremulous, and interrupted. Mentor remarked all the changes of her emotion, but ſaid nothing more to Telemachus: he treated him as a man infected with an incurable diſeaſe, to whom it was in vain to adminiſter remedies; but he frequently regarded him with a look that ſtrongly expreſſed his compaſſion.

Telemachus was ſenſible of his weakneſs, and conſcious that he was unworthy of the friendſhip of Mentor: he kept his eyes fixed upon the ground, not daring to look up, leſt he ſhould meet thoſe of his monitor, by whoſe very ſilence he was condemned: he was often ready to throw himſelf upon his neck, and at once to confeſs and renounce his folly; but he was ſometimes reſtrained by a falſe ſhame, and ſometimes by a conſciouſneſs that his profeſſion would not be ſincere; and a ſecret fondneſs for a ſituation, which, though he knew to be dangerous, was yet ſo pleaſing, that he could not reſolve to quit it.

In the mean time the deities, aſſembled upon Olympus, kept their eyes fixed, in ſilent ſuſpenſe, upon the Iſland of Calypſo, to ſee the iſſue of this conteſt between Venus and Minerva. Cupid, who, like a playful child, had been careſſed

careſſed by all the nymphs in their turns, had ſet every breaſt on fire; Minerva, under the form of Mentor, had availed herſelf of that jealouſy which is inſeparable from love, to preclude it's effects; and Jupiter reſolved to fit neuter between them.

Eucharis, who feared that Telemachus might eſcape from her chains, practiſed a thouſand arts to detain him. She was now ready to go out with him to the ſecond chace, as had been agreed upon between them, and had dreſſed herſelf like Diana; and the deities of love and beauty had, by a mutual effort, improved her charms, which were now ſuperior even to thoſe of Calypſo. Calypſo beheld her at a diſtance; and ſeeing her own reflection alſo in a fountain near which ſhe ſtood, the compariſon filled her with grief and ſhame: ſhe hid herſelf in the innermoſt receſs of her grotto, and gave herſelf up to theſe reflections: 'I have then vainly endeavoured to interrupt the pleaſure of theſe lovers, by declaring that I would go with them to the chace: ſhall I ſtill go? Alas! ſhall I be a foil to her beauties? ſhall I increaſe her triumph and his paſſion? Wretch that I am, what have I done! I will not go; nor ſhall they: I know well how to prevent them. If I entreat Mentor to quit the iſland with his friend, he will immediately conduct him to Ithaca. But what do I ſay! When Telemachus is departed, what will become of Calypſo! Where am I! what ſhall I do!—O cruel Venus! O Venus, thou haſt deceived me; thou haſt betrayed me with a fatal gift! —Pernicious boy! I opened my heart to thee, ſeduced by the pleaſing hope that thou wouldſt introduce felicity; but thou haſt perfidiouſly filled it with anguiſh and deſpair. My nymphs have combined againſt me; and my divinity ſerves only to perpetuate my ſufferings. O that I could put an end to my being and my ſufferings together! But I cannot die; and therefore, Telemachus, thou ſhalt not live! I will revenge myſelf of thy ingratitude; the nymph, who is the partner of thy crime, ſhall be the witneſs of thy puniſhment; and in her preſence will I ſtrike thee to the heart. But I rave: O unhappy Calypſo! what wouldſt thou do? Wouldſt thou deſtroy the guiltleſs youth whom thou haſt already made wretched? It is I that have kindled, in the chaſte boſom of Telemachus, a guilty flame. How pure was his innocence, and how uniform his virtue! how noble his deteſtation of vice, how heroick his diſdain of inglorious pleaſure! Why did I taint ſo immaculate a breaſt? He would have left me, alas! And muſt he not leave me now? or, ſince he lives but for my rival, if he ſtays, muſt he not ſtay only to deſpiſe me? But I have merited the miſery that I ſuffer!—Go then, Telemachus! again let the ſeas divide us; go, and leave Calypſo without conſolation, unable to ſuſtain the burden of life; unable to lay it down in the grave! Leave me, without conſolation, overwhelmed with ſhame, and deſpoiled of hope; the victim of remorſe, and the ſcorn of Eucharis!'

Thus ſhe ſighed alone in the obſcurity of her grotto: but, the next moment, ſtarting ſuddenly from her ſeat, ſhe ran out with a furious impetuoſity: 'Where art thou, Mentor?' ſays ſhe; is it thus that thy wiſdom ſuſtains Telemachus againſt the miſchief that is even now ready to overwhelm him? thou ſleepeſt while Love is vigilant againſt thee. I can bear this ſlothful indifference no longer! Wilt thou always ſee the ſon of the great Ulyſſes diſhonour his birth, and forego the advantages of his fortune, with this negligent tranquillity? It is to thy care, and not mine, that his friends have committed him; wilt thou then ſit idle while I am buſy for his preſervation? The remoteſt part of this foreſt abounds in tall poplars, of which a commodious veſſel may eaſily be built: in that place Ulyſſes himſelf built the veſſel in which he ſet ſail from this iſland; and, in that place, you will find a deep cave, which contains all the implements that are neceſſary for the work.' She had no ſooner given Mentor this intelligence, than ſhe repented of it; but he loſt not a moment to improve it. He haſted immediately to the cave, found the implements, felled the trees, and in one day conſtructed a veſſel fit for the ſea; for, to Minerva, a ſhort time was ſufficient for a great work.

Calypſo, in the mean time, ſuffered the moſt tormenting anxiety and ſuſpence: ſhe was, at the ſame time, im-

patient to know what Mentor would do in consequence of her information, and unable to bear the thought of leaving Telemachus and Eucharis at full liberty, by quitting the chace. Her jealousy would not permit her to lose sight of the lovers; and therefore she contrived to lead the hunters towards that part of the forest where she supposed Mentor would be at work. She soon thought she heard the strokes of the axe and the mallet; she listened, and every blow that she heard made her tremble; yet she was distracted in the very moment of attention by her fears, that some amorous intimation, some sign, or some glance, between Telemachus and Eucharis, might escape her notice.

Eucharis, at the same time, thought fit to rally her lover: 'Are not you 'afraid,' says she, 'that Mentor will 'chide you for going to the chace with-'out him! What a pity it is that you 'have so severe a master! He has an 'austerity that nothing can soften; he 'affects to despise pleasure himself, and 'therefore interdicts it to you, not ex-'cepting even the most innocent amuse-'ments. It might, indeed, be proper 'for you to submit to his direction be-'fore you was able to govern yourself; 'but after you have given such proofs 'of wisdom, you ought no longer to 'suffer yourself to be treated like a 'child.'

This subtle reproach stung Telemachus to the heart; he felt a secret indignation against Mentor, and an impatient desire to throw off his yoke: yet he was still afraid to see him; and his mind was in such agitation, that he made the nymph no reply. The hunt, during which all parties had felt equal constraint and uneasiness, being now over, they returned home by that part of the forest where Mentor had been all day at work. Calypso saw the vessel finished at a distance; and a thick cloud, like the shades of death, fell instantly upon her eyes; her knees trembled, she was covered with a cold sweat, and obliged to support herself by leaning on the nymphs that surrounded her; among whom Eucharis, pressing to assist her, she pushed her back with a frown of indignation and disdain.

Telemachus, who saw the vessel, but not Mentor, who had finished his work and was retired, asked Calypso to whom it belonged, and for what purpose it was intended? She could not answer him immediately; but at length she told him it was to send away Mentor, whom she had directed to build it for that purpose. 'You,' said she, 'shall be no 'longer distressed by the austerity of 'that severe censor, who opposes your 'happiness, and would become jealous 'of your immortality.'—'To send 'away Mentor!' said Telemachus: 'if 'he forsakes me I am undone!—If he 'forsakes me, whom shall I have left, 'Eucharis, but thee?' Thus, in the unguarded moment of surprize and love, the secret escaped him in words, which his heart prompted, and of which he did not consider the import. He discovered his indiscretion the moment it was too late; the whole company were struck dumb with confusion; Eucharis blushed; and, fixing her eyes upon the ground, stood behind the crowd, not daring to appear: but though shame glowed upon her cheek, yet joy revelled at her heart. Telemachus so far lost his recollection, that he scarce knew what he had done; the whole appeared to him like a dream; but it was like a dream of confusion and trouble.

Calypso instantly quitted the place; and, transported with rage, made her way through the forest with a hasty and disordered pace, following no track, and not knowing whither she was going: at length, however, she found herself at the entrance of her grotto, where Mentor was waiting her return. 'Be gone,' said she, 'from this island, O stranger! 'who art come hither only to interrupt 'my peace! Be gone, thou hoary do-'tard! with that infatuated boy; and 'be assured, that if he is found another 'hour within my dominions, thou shalt 'know the power of a deity to punish. 'I will see him no more; nor will I 'suffer my nymphs to have any farther 'intercourse with him: this I swear by 'the waters of Styx, an oath at which 'the inhabitants of eternity tremble!— 'But thou, Telemachus, shalt know 'that thy sufferings are yet but begun. 'I dismiss thee from this island; but 'it is only to new misfortunes: I will 'be revenged; and thou shalt regret 'the abuse of my bounty in vain. Nep-'tune still resents the injury which he 'received from thy father in Sicily; 'and, solicited by Venus, whose wor-

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'ſhip thou haſt ſince deſpiſed in the 'Iſle of Cyprus, he is now preparing 'to excite new tempeſts againſt thee. 'Thou ſhalt ſee thy father, who is not 'dead; but, when thou ſeeſt him, thou 'ſhalt not know him; and, though thou 'ſhalt meet him in Ithaca, thou ſhalt 'firſt ſuffer the ſevereſt perſecutions of 'Fortune. Be gone! I conjure the 'celeſtial deities to revenge me! Mayeſt 'thou be ſuſpended in the middle of 'the deep, by the crag of ſome ſoli-'tary and naked rock! There may the 'thunder ſtrike thee from above; and 'there mayeſt thou invoke Calypſo, 'who ſhall ſcorn thy repentance, and 'enjoy thy puniſhment!' But the rage of Calypſo evaporated with the very breath that expreſſed it, and the deſire of retaining Telemachus revived in her boſom. 'Let him live,' ſaid ſhe to herſelf, 'and let him live here! Perhaps, 'in time, he will learn to ſet a juſt va-'lue upon my friendſhip, and reflect 'that Eucharis has no immortality to 'beſtow. But, alas! I have enſnared 'myſelf by an inviolable oath; it has 'bound me with everlaſting bonds; 'and the irremeable waters of Styx, 'by which I have ſworn, preclude for 'ever the return of hope!' While theſe thoughts paſſed ſilently in her boſom, the characteriſticks of all the Furies were impreſſed upon her countenance, and all the peſtilential vapours of Co-cytus ſeemed to exhale from her heart.

Her whole appearance ſtruck Tele-machus with horror; ſhe inſtantly per-ceived it; for what is hidden from the perſpicacity of love? and the diſcovery added new violence to her phrenzy. She ſuddenly ſtarted away from the place where ſhe ſtood, with all the fury that inſpires the votaries of Bacchus when their ſhouts echo from the mountains of Thrace; ſhe ruſhed into the woods with a javelin in her hand, calling all her nymphs to follow her, and threatening to pierce thoſe who ſhould ſtay behind: terrified at this menace, they thronged round her, and Eucharis among the reſt, her eyes ſwimming in tears, and her laſt look directed to Telemachus, to whom ſhe did not dare to ſpeak. The god-deſs trembled when ſhe approached her; and was ſo far from being ſoftened by her ſubmiſſion, that ſhe burned with new rage, when ſhe perceived that affliction itſelf only heightened her beauty.

Telemachus was now left alone with Mentor; and, after a ſhort interval of ſilence and confuſion, he threw himſelf on the ground, and embraced his knees: he did not dare to throw himſelf on his neck, or even to lift up his eyes upon him. He burſt into tears; he attempted to ſpeak, but his voice failed him; and he was yet more at a loſs for words; he knew not what he ought to do, what he did, or what he would do: but at length he cried out—'O more than 'father! O Mentor! deliver me from 'the evils that ſurround me! I can 'neither forſake nor follow you: de-'liver me from evils that are worſe 'than death! Deliver me from myſelf; 'put an end to my being!'

Mentor embraced him, comforted and encouraged him; and, without ſoothing his paſſion, reconciled him to life. 'O ſon of the wiſe Ulyſſes!' ſaid he, 'whom the gods have ſo highly 'favoured, and whom they favour 'ſtill; the very ſufferings of which 'thou art now complaining are new 'teſtimonies of their love: he who has 'never felt the ſtrength of his paſſions, 'and his own weakneſs, is not yet ac-'quainted with wiſdom; he is not yet 'acquainted with himſelf; nor is he 'aware how little his own heart is to 'be truſted. The gods have led thee, 'as it were, by the hand, to the brink 'of deſtruction; they have ſhewed thee 'the depth of the abyſs, but they have 'not ſuffered thee to fall in: ſecure 'now the knowledge which otherwiſe 'thou couldſt never have acquired; 'and improve that experience, without 'which it would have been in vain to 'tell thee of the treachery of Love, 'who flatters only to deſtroy, and who 'conceals the keeneſt anguiſh under 'the appearance of delight. Thou 'haſt now ſeen, and known, this love-'ly, this perfidious boy: he came hi-'ther blooming in immortal beauty, 'and all was mirth and ſport, elegance 'and diſſipation; he ſtole away thy 'heart, and thou hadſt pleaſure in 'permitting the theft; yet didſt thou 'wiſh to perſuade thyſelf that it was 'ſtill thy own. Thou waſt ſolicitous 'to deceive me, and to flatter thyſelf; 'and thou art now gathering the fruits 'of thy indiſcretion. Thou art im-'portuning me to take away thy life; 'and that I will comply is the only 'hope that lingers in thy breaſt: the

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'goddeſs is transformed, by the violence of her paſſion, to an infernal fury; Eucharis is tormented by a flame leſs tolerable than the pains of death; and among the other nymphs of Calypſo, Jealouſy has ſcattered all her plagues with an unſparing hand. Such are the exploits of that boy, whoſe appearance was ſo gentle and lovely! How greatly, then, art thou beloved by the gods, who have opened a way for thee to fly from him, and return to thy country, the object not of a blameleſs only, but a noble paſſion! Calypſo is herſelf compelled to drive thee hence: the veſſel is ready; call up, then, all thy courage, and let us make haſte to quit this iſland, where it is certain that virtue can never dwell.'

Mentor, while he was yet ſpeaking, took Telemachus by the hand, and led him towards the ſhore. Telemachus conſented with ſilent reluctance, and looked behind him at every ſtep. Eucharis was ſtill in ſight, though at a conſiderable diſtance; and not being able to ſee her face, he gazed at her fine hair, which, tied in a lock, played gracefully behind her, and at her looſe light robe that flowed negligently in the wind: he remarked the eaſy majeſty of her gait, and could have kiſſed the mark of her footſteps on the ground. When his eye could no longer reach her, he liſtened; and he perſuaded himſelf that he heard her voice: he ſtill ſaw her, though ſhe was abſent; his fancy realized her image; and he thought that he was talking with her, not knowing where he was, nor hearing any thing that was ſaid by Mentor.

But, at length, awaking as from a dream—'Mentor,' ſaid he, 'I am reſolved to follow you; but I have not yet taken leave of Eucharis; and I would rather periſh than abandon her with ingratitude! Stay only till I ſee her once more; ſtay only till I bid her farewel for ever. Let me tell her, that the gods, jealous of my felicity, compel me to depart; but that they ſhall ſooner put a period to my life, than blot her from my remembrance. O my father! grant me this laſt, this moſt reaſonable, requeſt; or deſtroy me this moment, and let me die at your feet! I have no deſire to continue in this iſland; nor will I give up my heart to love: it is, indeed, a ſtranger to the paſſion; for all that I feel for Eucharis amounts but to friendſhip and gratitude. I deſire only to bid her farewel, and I will then follow you without a moment's delay.'

'My ſon,' replied Mentor, 'my pity for you is more than I can expreſs: your paſſion is ſo violent, that you are not ſenſible it poſſeſſes you; you imagine yourſelf to be in a ſtate of tranquillity, even while you are adjuring me to take away your life. You declare that you are not under the influence of love, while you feel yourſelf unable to quit the object of your paſſion; while you ſee and hear her only, and are blind and deaf to all beſide: ſo the wretch, whom a fever has rendered delirious, tells you he is not ſick. Your underſtanding is blinded by deſire: you are ready to renounce Penelope, who expects you in Ithaca; and Ulyſſes, whom you ſhall certainly ſee again at your return, and to whoſe throne you are to ſucceed. You would give up all the glory which the gods have promiſed, and confirmed by the miracles which they have wrought in your behalf, to live with Eucharis in obſcurity and diſgrace; and yet you pretend that your attachment to her is not the effect of love! What is it but love that troubles you? what but love has made you weary of life? and what elſe produced the tranſport that betrayed your ſecret to Calypſo? I do not accuſe you of inſincerity; but I pity your deluſion. Fly, fly, O Telemachus! for love is conquered only by flight: againſt ſuch an enemy, true courage conſiſts in fear and retreat; in retreat without deliberation, and without looking back. You cannot have forgotten the tender anxieties you have coſt me from your earlieſt infancy, nor the dangers which my counſel has enabled you to avoid; why, then, will you diſtruſt me now? Believe me, or let me leave you to your fate. You know not the anguiſh that my heart has felt to ſee you ruſh forward in the path of deſtruction; you know not what I ſecretly ſuffered when I did not dare to ſpeak to you: your mother felt not a ſeverer pang at your birth. I was ſilent; and ſuppreſſed even my ſighs, in the fond hope that you would

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'at length return to me without admonition or reproof. O my son! restore to me that which is dearer than life; give me thyself; and be once more mine and thy own. If reason shall at length prevail over passion, I shall live; and my life shall be happy: but if, in the contest with passion, reason shall give way, my happiness is at an end, and I can live no longer.'

During this discourse, Mentor continued to advance towards the sea; and Telemachus, who had not yet sufficient resolution to follow him, was yet so far influenced as to suffer himself to be led forward without resistance. Minerva, in this crisis of his fate, still concealed under the form of Mentor, covered him invisibly with her shield, and diffused round him the divine radiance of uncreated light: it's influence was immediate and irresistible; and Telemachus was conscious to a strength of mind, which, since he came into the Island of Calypso, he had never felt. They came at length to the sea-shore, which in that place was steep and rocky; it projected in a cliff, which was broken by the foaming surge below, and which, from the top, commanded an extensive prospect of the country: from this promontory they looked to see whether the ship, which had been built by Mentor, was still in the place where they had left it; and they beheld a scene which, to Mentor at least, was extremely mortifying and distressful.

Love, who was conscious that his shafts could make no impression upon Mentor, now saw him carry off Telemachus, with new pangs of disappointed malignity: he wept with rage and vexation; and went in search of Calypso, who was wandering about in the most gloomy recesses of the forest. The moment she saw him, a deep sigh escaped her, and she felt every wound in her bosom begin to bleed afresh. 'Art 'thou a goddess?' said the disdainful boy; 'and dost thou suffer thyself to 'be defied by a feeble mortal, who is 'captive in thy dominions? Why is 'he suffered to depart with impunity?' —'O fatal power!' replied Calypso, 'let me no more listen to thy dangerous 'counsel, which has already seduced 'me from a state of perfect and delicious tranquillity, and plunged me 'in an abyss of misery, where thought 'itself can find no bottom. All counsel is, indeed, too late: I have sworn, 'by the waters of the Styx, that I will 'not detain him; and this awful oath, 'Jupiter himself, the father of the gods, 'omnipotent and eternal, does not dare 'to violate.—Depart, then, Telemachus, from this island!—Depart thou 'also, pernicious boy! for my misfortunes are derived rather from thee 'than from him!'

Love, drying up his tears, replied, with a smile of derision and disdain—'And this oath has left you without 'an expedient! Leave the matter, then, 'to my management. As you have 'sworn to let Telemachus depart, take 'no measures to detain him; but neither I nor your nymphs are bound by 'your oath. I will secretly incite 'them to burn the vessel that Mentor 'has so hastily built, and his diligence 'to circumvent us shall be ineffectual; 'he also shall be circumvented in his 'turn, and find himself unexpectedly 'deprived of all means to rescue Telemachus from your power.'

The voice of Love thus soothed the despair of Calypso, as the breath of the zephyr, upon the margin of a stream, refreshes the languid flock which are fainting in the burning heat of the summer's sun: the sweet influence of hope and joy was again felt in her breast; her countenance became serene, and her eye soft and placid; the glooms of care were dissipated for a moment; she stopped, she smiled; and she repaid the flattery of the wanton boy with caresses, which prepared new anguish for her heart.

Cupid, pleased with his success upon Calypso, went to try his influence upon her nymphs: they were scattered about upon the mountains like a flock of sheep; which, pursued by some hungry wolf, had fled far from the shepherd. Having soon got them together—'Telemachus,' says he, 'is still in your 'hands; but, if a moment is lost, he 'will escape you: make haste, then, 'and set fire to the vessel which the temerity of Mentor has constructed to 'carry him off!' Torches were now lighted in a moment; they rushed towards the sea-shore, with the cries and gestures of frantick Bacchanals, their hair dishevelled, and their limbs trembling; the flames spread; the whole vessel

veſſel was ſoon in a blaze; and the ſmoke, intermixed with ſheets of fire, roſe in a cloudy volume to the ſky.

Telemachus and Mentor ſaw the flames, and heard the cries of the nymphs from the top of the rock. Telemachus was ſecretly inclined to rejoice at what had happened; the health of his mind was not yet perfectly reſtored: and Mentor remarked, that his paſſion was like a fire not totally extinguiſhed, which, from time to time, gleams from the embers, and frequently throws out ſparks with a ſudden and unexpected vigour. 'Now,' ſays Telemachus, 'our retreat is cut off, and 'our eſcape from this iſland is impoſ-'ſible!' Mentor, who perceived that he was relapſing into all his follies, knew that not a moment was to be loſt: he ſaw a veſſel lying at anchor at a diſtance, which did not approach the ſhore, becauſe it was well known to all pilots that the Iſland of Calypſo was inacceſſible. This wiſe guardian of unexperienced youth, therefore, ſuddenly puſhed Telemachus from the top of the rock into the ſea, and inſtantly leaped after him. Telemachus, who was at firſt ſtunned by the fall, drank of the briny wave, and became the ſport of the ſurge: but, at length, recovering from his aſtoniſhment, and ſeeing Mentor, who ſtretched out his hand to aſſiſt him in ſwimming, he thought only how to leave the iſland at a diſtance.

The nymphs, who before imagined that they had ſecured their captives, uttered a dreadful cry when they ſaw them eſcape: Calypſo, again overwhelmed with deſpair, retired to her grotto, which ſhe filled with unavailing complaints; and Love, who ſaw his triumph ſuddenly changed into a defeat, ſprung up into the air; and, ſpreading his wings, took his flight to the groves of Idalia, where he was expected by Venus. The boy, ſtill more cruel than his mother, conſoled himſelf for his diſappointment, by laughing, with her, at the miſchief they had done.

Telemachus felt, with pleaſure, that his fortitude, and his love of virtue, revived as his diſtance from the fatal Iſland of Calypſo increaſed. 'I now,' ſaid he to Mentor, 'experience what 'you have told me; but what, if I had 'not experienced, I could never have 'believed: "Vice can only be con-"quered by flight!" My father, how 'dear a teſtimony have the gods given 'me of their love, by granting me the 'guidance and protection of thy wiſ-'dom! I deſerve, indeed, to be de-'prived of both; I deſerve to be aban-'doned to my own folly. I now fear 'neither ſeas nor winds; I apprehend 'danger only from my paſſions: love 'alone is more to be dreaded than all 'the calamities of ſhipwreck.'

END OF THE SEVENTH BOOK.

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IV.

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THE ADVENTURES OF TELEMACHUS.

BOOK VIII.

THE veſſel which lay at anchor, and which Telemachus and Mentor were approaching, was of Phœnicia, and bound to Epirus. The Phœnicians who were on board had ſeen Telemachus in his voyage from Egypt; but he could not be ſufficiently diſtinguiſhed to be known while he was ſwimming in the ſea. When Mentor was near enough the veſſel to be heard, he raiſed his head above the water, and called out, with a loud voice—'Phœnicians! 'you who ſuccour alike the diſtreſſed 'of all nations, refuſe not your aſſiſt-'ance to two ſtrangers, whoſe life de-'pends upon your humanity: if you 'have any reverence for the gods, take 'us on board, and we will accompany 'you whitherſoever you are bound.' The commander of the veſſel immediately anſwered—'We will receive you 'with joy: it is not neceſſary that you 'ſhould be known to us; it ſuffices that 'you are men, and in diſtreſs.' He gave orders accordingly; and they were taken into the ſhip.

When they firſt came aboard, they were ſo exhauſted and out of breath, that they could neither ſpeak nor move; for they had been ſwimming a long time, and had ſtruggled hard with the billows. They recovered, however, by degrees, and had change of apparel brought them, their own being heavy with the water it had imbibed, which ran off from all parts. As ſoon as they were able to ſpeak, the Phœnicians gathered round them, and were impatient to hear their adventures. 'How,' ſaid the commander, 'did 'you get into that iſland from whence 'you came hither? It is in the poſſeſ-'ſion of a goddeſs, who ſuffers no man 'to enter it; and, indeed, it is ſur-'rounded by rocks, which are always 'beaten with ſo dreadful a ſurge, that 'it can ſcarce be approached without 'certain ſhipwreck.' Mentor replied —'We were driven on ſhore by a 'ſtorm: we are Greeks from Ithaca, 'an iſland not far from Epirus, whi-'ther you are bound; and if you 'ſhould not touch there, which, how-'ever, is in your courſe, we ſhall be 'ſatisfied to be put on ſhore at your 'port; for we ſhall find friends at Epi-'rus who will procure us a paſſage 'over to Ithaca; and we ſhall ſtill 'think ourſelves indebted to your hu-'manity for the happineſs of being 'again reſtored to all that is dear to us 'in the world.'

Telemachus remained ſilent, and left Mentor to anſwer for them both; the faults which he had committed in the Iſland of Calypſo having greatly increaſed his prudence: he was now diffident of himſelf; and ſo conſcious how much

he always ſtood in need of the direction of ſuperior wiſdom, that, when he had no opportunity of aſking Mentor's advice, he watched his countenance, and endeavoured to diſcover his ſentiments in his looks.

The Phœnician commander, obſerving the ſilence of Telemachus, looked earneſtly at him, and thought he remembered to have ſeen him before; but not being able to recollect any particulars—'Permit me,' ſaid he, 'to 'aſk, if you have not ſome remembrance of having ſeen me before; 'for I think this is not the firſt time I 'have ſeen you; your countenance is 'not unknown to me; it ſtruck me at 'the firſt glance: but I cannot recollect where we have met; perhaps, 'my memory may be aſſiſted by yours.' Telemachus immediately replied, with a mixture of ſurprize and pleaſure—'I have felt, at the ſight of you, exactly what you felt at the ſight of 'me: I well remember to have ſeen 'you; but I cannot recollect whether 'in Egypt or at Tyre.' The Phœnician, at the mention of Egypt and Tyre, like a man who, waking in the morning, has brought back by degrees, and as it were from a remote diſtance, the evaneſcent images of a dream which had fled with the ſhadows of the night, ſuddenly cried out—'Thou art Telemachus, with whom Narbal contracted a friendſhip when we were returning from Egypt! I am his brother; of whom you have, doubtleſs, 'heard him often ſpeak: I left you with 'him when we arrived at Tyre, being 'myſelf obliged to make a voyage to 'Bœtica, that celebrated country, near 'the Pillars of Hercules, on the remoteſt confines of the deep. Having 'therefore but juſt ſeen you, it is not 'ſtrange that I did not perfectly recollect you at firſt ſight.'

'I perceive,' ſaid Telemachus, 'that 'you are Adoam: I had no opportunity of a perſonal acquaintance with 'you; but I have heard much of you 'from Narbal. How ſhould I rejoice 'to hear of him from you! for, to me, 'his memory will be for ever dear. 'Is he ſtill at Tyre? Has he ſuffered 'nothing from the ſuſpicion and cruelty 'of Pygmalion?'—'Telemachus,' ſaid Adoam, interrupting him, 'Fortune 'has now given you in charge to a man 'who will, to the utmoſt of his abilities, deſerve the truſt: I will put 'you on ſhore at Ithaca before I proceed to Epirus; and you ſhall not 'find leſs friendſhip in the brother of 'Narbal than in Narbal himſelf.' Having looked aloft while he was ſpeaking, he obſerved that the wind, for which he had waited, began to blow; he therefore gave orders inſtantly to weigh anchor; the ſails were ſpread to the breeze, and the oars divided the flood.

Adoam then took Telemachus and Mentor apart. 'I will now,' ſaid he to Telemachus, 'gratify your curioſity. The tyranny of Pygmalion is at 'an end; from that ſcourge the righteous gods have delivered the earth! 'As he dared to truſt no man, ſo no 'man dared to truſt him: the good 'were content to ſigh in ſecret, and to 'hide themſelves from his cruelty, 'without attempting any thing againſt 'him; the wicked thought there was 'no way of ſecuring their own lives 'but by putting an end to his. There 'was not a man in Tyre who was not 'in perpetual danger of alarming his 'ſuſpicion; and to this danger his 'guards themſelves were more expoſed than others. As his life was 'in their hands, he feared them in 'proportion to their power; and he ſacrificed them to his ſafety upon the 'ſlighteſt miſtruſt: thus his very ſearch 'of ſecurity rendered the finding it 'impoſſible. Thoſe in whoſe hands 'he had depoſited his life were themſelves in perpetual danger by his ſuſpicion; and the only expedient to deliver themſelves from this dreadful 'ſituation was to anticipate the effects 'of his ſuſpicion by his death. The 'firſt, however, who took a reſolution 'to deſtroy him, was the impious Aſtarbe, whom you have heard ſo often mentioned already. She was 'paſſionately enamoured of a young 'Tyrian, who had great poſſeſſions, 'and whoſe name was Joazar; and 'had conceived a deſign of placing 'him upon the throne. To facilitate 'the execution of this project, ſhe perſuaded the king that Phadael, the 'eldeſt of his two ſons, being impatient to ſucceed him, had conſpired 'againſt his life: ſhe ſuborned witneſſes to ſupport the charge; and the 'unhappy tyrant cauſed Phadael to be 'put to death. Baleazar, his ſecond

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'son, was sent to Samos, under the 'pretence of learning the manners and 'sciences of Greece; but, in reality, 'because Astarbe had persuaded the 'king that it was necessary to send him 'away, lest he should associate himself 'with the malecontents. The ship 'in which he was embarked had scarce 'quitted the port, when those who had 'been appointed to navigate her, hav-'ing been corrupted by the perfidious 'inhumanity of Astarbe, contrived to 'make shipwreck of the vessel in the 'night; and having thrown the young 'prince into the sea, they preserved 'themselves by swimming to some fo-'reign barks that waited for them at a 'convenient distance.

'In the mean time, the amours of 'Astarbe were secrets to none but 'Pygmalion, who fondly imagined 'himself to be the only object of her 'affection: he, who heard even the 'whisper of the breeze with distrust 'and dread, relied on this abandoned 'woman with a blind and implicit con-'fidence. At the time, however, when 'love rendered him the dupe of her 'artifices, he was incited by avarice 'to find some pretence for putting 'Joazar, her favourite, to death, that 'he might seize upon his riches.

'But while suspicion, love, and ava-'rice, were thus sharing the heart of 'Pygmalion, Astarbe was contriving 'his immediate destruction. She 'thought it possible that he might have 'discovered something of her con-'nexion with Joazar; and, if not, she 'knew that avarice alone would fur-'nish him with a sufficient motive to 'cut him off: she concluded, there-'fore, that not a moment was to be 'lost. She saw that all the principal 'officers of the court were ready to 'dip their hands in his blood, and she 'heard of some new conspiracy every 'day; yet there was none whom she 'could make the confidants of her de-'sign, without putting her own life in 'their power; and therefore she deter-'mined to destroy Pygmalion by poi-'son, and to administer it herself.

'It was his general practice to eat 'with her in private; and he always 'dressed his food himself, not daring 'to trust any hand but his own. While 'he was thus employed, he used to 'lock himself up in the most retired 'part of his palace, the better to con-'ceal his fears, and elude observation. 'He did not dare to enjoy any of the 'pleasures of the table, nor even to 'taste any thing which had not been 'prepared wholly by himself; he was 'thus precluded from the use, not only 'of delicacies and refinements in cook-'ery, but of wine, bread, salt, oil, 'milk, and all other ordinary food: 'he lived entirely upon fruit, which 'he gathered himself from his garden; 'or such roots and herbs as he sowed 'and dressed with his own hands; he 'drank no liquor but the water which 'he drew from a fountain that was in-'closed in a part of the palace, of which 'he always kept the key; and, not-'withstanding his confidence in A-'starbe, he did not in this particular 'lay aside his precaution even with 'respect to her: he made her eat and 'drink of every thing that furnished 'out their repast before he tasted it 'himself, that he might be sure not to 'be poisoned without her, and that she 'might have no hope of surviving him. 'She contrived, however, to render this 'precaution ineffectual; for she took a 'counter-poison, which she had ob-'tained of an old woman yet more 'wicked than herself, whom upon 'this occasion she made no scruple to 'trust, as she was already the confi-'dante of her amours. As she was 'thus secured against danger, in poi-'soning the king with food of which 'she was herself to partake, she accom-'plished her purpose in the following 'manner.

'At the moment when they were sit-'ting down to their repast, the old wo-'man made a noise at one of the doors 'of the apartment; the king, always 'under the terrors of assassination, was 'greatly alarmed, and ran in haste to 'the door to see that it was secured: 'the old woman, having performed her 'part, withdrew; and the king stood 'torpid in suspense, not knowing what 'to think of the noise he had heard, 'nor daring to resolve his doubts by 'opening the door. Astarbe encourag-'ed him, caressed him, and pressed him 'to eat, having thrown poison into his 'golden cup while he ran to the door 'upon the alarm. Pygmalion, with 'his usual precaution, gave the cup 'first into her hand; and she drank 'without fear, confiding in the anti-'dote she had taken: Pygmalion then

'drank himself; and, in a short time 'afterwards, sunk down in a state of 'total insensibility. Astarbe, who 'knew that he was capable of stabbing 'her to the heart upon the slightest su-'spicion, and that he might recover 'from this fit while he had yet strength 'to do it, immediately rent her cloaths, 'tore her hair, and burst into clamo-'rous lamentations: she took the dy-'ing king in her arms, pressed him to 'her bosom, and shed over him a flood 'of tears, which she had always at 'command; but when she saw that his 'strength was just exhausted, and the 'last agony coming on, she dropped the 'mask; and, to prevent a possibility of 'his recovery, threw herself upon him, 'and smothered him. She then took 'the royal signet from his finger, and 'the diadem from his head, and pre-'sented them both to Joazar, whom she 'called in for that purpose. She ima-'gined that all her partizans would 'readily concur in the gratification of 'her passion; and that her lover would 'not fail to be proclaimed king: but 'those who had paid their court to her 'with the greatest assiduity were base 'and mercenary wretches, who were 'incapable of a sincere affection; and 'who, besides, being destitute of cou-'rage, were deterred from supporting 'Astarbe by the fear of her enemies: 'her own pride, dissimulation, and 'cruelty, were yet more formidable; 'and every one wished that she might 'perish, as a pledge of his own securi-'ty. In the mean time, the palace was 'in the utmost confusion; nothing was 'heard but a repetition of the words— "The king is dead!" Some stood ter-'rified and irresolute; others ran to 'arms; every one rejoiced at the event, 'but every one apprehended the conse-'quences. The news presently cir-'culated, from mouth to mouth, 'through the whole city; where there 'was not so much as a single person 'who regretted the death of the king, 'which was an universal deliverance 'and consolation.

'Narbal, struck with an event so 'sudden and awful, compassionated the 'misfortunes of Pygmalion, though he 'could not but detest his vices; he re-'gretted, like an honest man, his hav-'ing betrayed himself to destruction by 'an unlimited and undeserved confi-'dence in Astarbe; and chosen rather 'to be a tyrant, disclaimed by nature, 'and abhorred by mankind, than to 'fulfil the duties of a sovereign, and 'become the father of his people. He 'was also attentive to the interests of 'the state; and made haste to assemble 'the friends of his country, to oppose 'the measures of Astarbe; under whose 'influence there was the greatest rea-'son to apprehend a reign yet more op-'pressive than that of Pygmalion him-'self.

'Narbal knew that Baleazar was not 'drowned when he was thrown into 'the sea; though the wretches who 'assured Astarbe of his death thought 'otherwise: he saved himself, under fa-'vour of the night, by swimming; and 'some Cretan merchants, touched with 'compassion, took him into their ves-'sel. Having no reason to doubt but 'that his destruction was intended, and 'being equally afraid of the cruel jea-'lousy of Pygmalion and the fatal arti-'fices of Astarbe, he did not dare to re-'turn into his father's dominions, but 'wandered about on the coast of Syria, 'where he had been left by the Cre-'tans who took him up, and gained a 'scanty subsistence by tending a flock 'of sheep. At length, however, he 'found means to make Narbal ac-'quainted with his situation; not 'doubting but that he might safely 'trust his secret and his life with a man 'whose virtue had been so often tried. 'Narbal, though he had been ill-treat-'ed by the father, did not look with 'less tenderness on the son; nor was he 'less attentive to his interests, in 'which, however, his principal view 'was to prevent his undertaking any 'thing inconsistent with the duty he 'still owed to his father; and therefore 'he exerted all his influence to recon-'cile him to his ill fortune.

'Baleazar had requested Narbal to 'send him a ring as a token, whenever 'it should be proper for him to repair 'to Tyre; but Narbal did not think 'it prudent during the life of Pygma-'lion, as it would have been attended 'with the utmost danger to them both; 'the tyrant's inquisitive circumspection 'being such, as no subtlety or dili-'gence could elude: but as soon as 'the fate he merited had overtaken him, 'Narbal sent the ring to Baleazar. 'Baleazar set out immediately; and ar-'rived at the gates of Tyre while the

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'whole city was in the utmoſt trouble 'and perplexity to know who ſhould 'ſucceed to the throne: he was at once 'known and acknowledged, as well by 'the principal Tyrians as by the peo- 'ple. They loved him, not for the ſake 'of his father, who was the object of 'univerſal deteſtation, but for his own 'amiable and gracious diſpoſition; and 'even his misfortunes now threw a 'kind of ſplendor round him, which 'ſhewed his good qualities to the great- 'eſt advantage, and produced a tender 'intereſt in his favour.

'Narbal aſſembled the chiefs of the 'people, the elders of the council, and 'the prieſts of the great goddeſs of 'Phœnicia. They ſaluted Baleazar as 'their king; and he was immediately 'proclaimed by the heralds, amidſt the 'acclamations of the people. The 'ſhouts were heard by Aſtarbe in one 'of the innermoſt receſſes of the palace, 'where ſhe had ſhut herſelf up with 'Joazar, her effeminate and infamous 'favourite. She was abandoned by all 'the ſycophants and paraſites, the cor- 'rupt proſtitutes of power, who had 'attached themſelves to her during the 'life of Pygmalion; for the wicked 'fear the wicked; they know them to 'be unworthy of confidence, and there- 'fore do not wiſh they ſhould be in- 'veſted with power. Men of corrupt 'principles know how much others of 'the ſame character abuſe authority, 'and to what exceſs they carry oppreſ- 'ſion; they wiſh rather to have the good 'ſet over them: for though they can- 'not hope for reward, they know they 'ſhall not ſuffer injury. Aſtarbe, 'therefore, was deſerted by all but a 'few wretches, who had ſo far involv- 'ed themſelves in her guilt, that, what- 'ever party they ſhould eſpouſe, they 'could not hope to eſcape puniſhment.

'The palace was ſoon forced; guilt, 'naturally irreſolute and timid, made 'little reſiſtance, and the criminals en- 'deavoured to ſave themſelves by flight. 'Aſtarbe attempted to make her eſcape, 'diſguiſed like a ſlave; but ſhe was 'detected and ſeized by a ſoldier, who 'knew her; and it was with great dif- 'ficulty that the people were prevented 'from tearing her to pieces: they had 'already thrown her down, and were 'dragging her along the pavement, 'when Narbal reſcued her out of their 'hands. She then entreated that ſhe 'might ſpeak to Baleazar, whom ſhe 'hoped to influence by her beauty, and 'to impoſe upon, by pretending that 'ſhe could make important diſcoveries. 'Baleazar could not refuſe to hear her; 'and ſhe approached him with an ex- 'preſſion of ſweetneſs and modeſty in 'her countenance, which gave new 'power to her beauty, and might have 'ſoftened Rage itſelf into pity and 'complacency. She addreſſed him with 'the moſt delicate and inſinuating flat- 'tery; ſhe conjured him, by the aſhes 'of his father, to take pity upon her, 'whom he had ſo tenderly loved; ſhe 'invoked the gods, as if ſhe had paid 'them the homage of ſincere adoration; 'ſhe ſhed a flood of tears; and, proſtrat- 'ing herſelf on the ground, ſhe paſ- 'ſionately embraced his knees. But 'as ſoon as ſhe imagined theſe arts had 'gained an influence over him, ſhe neg- 'lected nothing to render him ſuſpi- 'cious of the moſt faithful and affec- 'tionate of his ſervants: ſhe accuſed 'Narbal of having entered into a con- 'ſpiracy againſt Pygmalion, and of 'intrigues to procure himſelf to be 'choſen king inſtead of Baleazar, 'whom ſhe inſinuated he had alſo in- 'tended to poiſon. In the ſame man- 'ner ſhe calumniated every other per- 'ſon whom ſhe knew to be a friend to 'virtue; and hoped to find Baleazar 'ſuſceptible of the ſame diſtruſt and 'ſuſpicion as his father: but the young 'prince, diſcerning and diſdaining both 'her ſubtlety and her malice, ſudden- 'ly interrupted her, by calling in his 'guards: ſhe was immediately carried 'to priſon, and a proper number of 'perſons, diſtinguiſhed for their ex- 'perience and their wiſdom, were ap- 'pointed to enquire into her conduct.

'They diſcovered, with horror, that 'ſhe had firſt poiſoned, and then ſmo- 'thered, Pygmalion; and that her 'whole life had been one uninterrupted 'ſeries of the moſt enormous crimes: 'ſhe was therefore judged worthy of 'the ſevereſt puniſhment which the 'laws of Phœnicia could inflict, and 'condemned to be burnt by a ſlow fire. 'But as ſoon as ſhe found that her 'crimes were known, and her judges 'inexorable, ſhe gave way to all the 'furies that had taken poſſeſſion of her 'ſoul; and ſhe immediately ſwallowed 'poiſon, which ſhe had taken care to 'conceal about her, as the means of a

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'speedy death, if she should be condemned to suffer lingering torments. 'Those who were about her soon perceived that she suffered intolerable 'pain, and offered such relief as was in 'their power; but, without giving any 'answer, she made signs that she would 'receive no assistance. They then spoke 'to her of the righteous gods, whose 'anger she had provoked; but, instead 'of expressing contrition or remorse, she 'looked upward with a mixture of de'spite and arrogance, as if she abhorred 'their attributes and defied their ven'geance.

'The last agony now came on, and 'her dying aspect expressed only im'piety and rage: of that beauty, which 'had been fatal to so many, no remains 'were now left; every grace was va'nished; her eyes, upon which the 'hand of Death was already heavy, 'were turned hastily on every side, 'with a wild and unmeaning ferocity; 'her lips were convulsed, her mouth 'open, and her whole countenance dis'torted; a livid paleness succeeded, and 'her body became cold; yet sometimes 'she started, as it were, back to life; 'but it was only to express the pang 'that rouzed her by shrieks and groans. 'At length, however, she expired, leav'ing those that stood round her in a 'state of inexpressible confusion and 'horror. Her guilty soul, without 'doubt, descended to those mournful 'regions where the unrelenting daugh'ters of Danaus are perpetually em'ployed in filling vessels that will not 'hold water; where Ixion for ever 'turns his wheel; and Tantalus in 'vain endeavours to slake his everlast'ing thirst with the water that eludes 'his lips; where Sysiphus, with una'vailing labour, rolls up the stone, 'which eternally falls back; and where 'Tityus feels the vulture incessantly 'prey upon his heart, which as fast as 'it is devoured is renewed.

'Baleazar, having expressed his gra'titude to the gods for his deliverance 'from this monster by innumerable sa'crifices, began his reign by a con'duct altogether different from that of 'Pygmalion. He applies himself, with 'great diligence, to revive commerce, 'which had long languished by a gra'dual decline. In matters of great im'portance he takes the advice of Nar'bal, yet does not submit implicitly to 'his direction; in every instance he 'makes the administration of govern'ment his own act, and takes cogni'zance of all things with his own eye; 'he hears every one's opinion, and then 'determines according to his own; he 'is, consequently, the idol of his peo'ple; and, by possessing their affec'tions, he is master of more wealth 'than the cruel avarice of his father 'could ever hoard; for there is not a 'man in his dominions that would 'not freely part with his whole pro'perty, if, upon a pressing necessity, 'he should require it of him: what he 'leaves his people, therefore, is more 'effectually his own than it would be 'if he took it away. All precautions 'for the security of his person are un'necessary; for he is continually sur'rounded by an impregnable defence, 'the affection of the publick: there 'is not a subject in his kingdom who 'does not dread the loss of his prince 'as a calamity to himself; and who 'would not interpose between him and 'danger at the hazard of his life. He 'is happy, and all his people are happy 'with him: he is afraid of requiring 'too much of them; and they are afraid 'of offering him too little. His mode'ration leaves them in affluence; but 'this affluence renders them neither 'untractable nor insolent; for they are 'habitually industrious, addicted to 'commerce, and inflexible in support'ing the ancient purity of their laws. 'Phœnicia has now reached the sum'mit of greatness and of glory; and 'owes all her prosperity to her young 'king.

'Narbal is his minister, the instru'ment of his virtue and of his wis'dom.—O Telemachus! if he was now 'to see you, with what joy would he 'load you with presents, and send you 'back with magnificence to your coun'try! How would he have rejoiced to 'have placed the son of Ulysses upon 'the throne of Ithaca, to diffuse the 'same happiness through that island 'which Baleazar dispenses at Tyre! 'And how happy am I to render you 'this service in his stead!'

Telemachus, who had listened with great pleasure to the relation of these events, and was yet more sensibly touched with the tender and zealous friendship with which Adoam had received him in his misfortunes, replied only

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by claſping him to his breaſt in a tranſport of gratitude, affection, and eſteem. Adoam then enquired how he came on ſhore at the Iſland of Calypſo: and Telemachus, in his turn, gave him the hiſtory of his departure from Tyre; of his paſſage to the Iſle of Cyprus; of the manner of his finding Mentor; of their voyage to Crete; of the publick games for the election of a king after the flight of Idomeneus; of the reſentment of Venus; of their ſhipwreck; of the pleaſure with which Calypſo received them; of her becoming jealous of Eucharis; and of his being thrown into the ſea by Mentor upon his perceiving a Phœnician veſſel at ſome diſtance from the coaſt.

Adoam then ordered a magnificent entertainment; and, as a farther teſtimony of his joy, he improved it with all the pleaſures of which his ſituation would admit. During the repaſt, which was ſerved by young Phœnicians, dreſſed in white garments, and crowned with flowers, the place was perfumed by burning the moſt odoriferous gums of the Eaſt: they were entertained with the ſound of the flute by muſicians, to whom the rowers had reſigned their ſeats; and this melody was, from time to time, interrupted by Achitoas, who accompanied his lyre with his voice, in ſtrains which were worthy to be heard at the table of the gods, and to which even Apollo might have liſtened with delight. The Tritons, Nereids, and all the deities who rule the waters in ſubordination to the father of the deep, and even all the monſters of thoſe hoary regions, unknown to man, quitted the watery grottos of the abyſs, and ſwam in crowds round the veſſel to enjoy the harmony. A band of Phœnician youths, of exquiſite beauty, cloathed in fine linen whiter than ſnow, entertained them a long time with dancing, in the manner of their country; afterwards with the dances of Egypt; and, at laſt, with thoſe of Greece. At proper intervals, the ſhrill voice of the trumpet interpoſed; and the waves reſounded to the diſtant ſhores. The ſilence of the night, the calmneſs of the ſea, the lambent radiance of the moon which trembled on the ſurface of the waves, and the deep azure of the ſky ſpangled with a thouſand ſtars, concurred to heighten the beauty of the ſcene.

Telemachus, who was remarkable for a quick and lively ſenſibility, taſted all theſe pleaſures with a high reliſh; yet he did not dare to give his heart up to their influence: ſince he had experienced in the Iſland of Calypſo, to his great confuſion and diſgrace, how eaſily a young mind is enflamed, he regarded all pleaſures, however innocent, with diſtruſt and dread; and watched the looks of Mentor, to diſcover what he thought of theſe.

Mentor was pleaſed with his embarraſſment, but without ſeeming to diſcover it. At length, however, touched with his ſelf-denial, he ſaid, with a ſmile—'I know of what you are afraid; 'and your fear does you honour: do 'not, however, let it carry you too 'far; it is not poſſible to wiſh you the 'enjoyment of pleaſure more earneſtly 'than I wiſh it you, provided it is 'pleaſure that neither enflames the 'paſſions, nor effeminates the character. Your pleaſures muſt be ſuch as 'unbend and refreſh the mind, ſuch as 'leave you compleat maſter of yourſelf; not ſuch as ſubdue you to their 'power. Thoſe that I wiſh you do 'not enflame the ſoul with a brutal 'fury; but ſoothe it, by a ſweet and 'gentle influence, to a pure and peaceful enjoyment. You have endured 'toil and danger; and relaxation and 'ſolace are now neceſſary: accept, 'then, with gratitude to Adoam, the 'pleaſures that he now offers to you; 'enjoy them, my dear Telemachus, 'enjoy them without fear or reſtraint. 'There is neither auſterity nor affectation in Wiſdom, who is, indeed, 'the parent of Delight; for ſhe alone 'can render it pure and permanent: 'ſhe alone has the ſecret of intermixing ſports and merriment with ſerious 'thought and important labour: by 'labour ſhe gives poignancy to pleaſure, and by pleaſure ſhe reſtores vigour to labour. Wiſdom bluſhes not 'to be merry when ſhe ſees a fit occaſion for mirth.'

Mentor, as he pronounced theſe words, took up a lyre, which he touched with ſo much ſkill, that Achitoas, ſtruck with ſurprize and jealouſy, ſuffered his own inſtrument to drop from his hand; his eyes ſparkled, his countenance changed colour, and his anguiſh and confuſion would have been remarked

marked by all preſent, if their attention had not been wholly engroſſed by the muſick of Mentor: they were afraid even to breathe, leſt they ſhould mingle any other ſound with his harmony, and loſe ſome ſtrain of his enchanting ſong. Their enjoyment would, indeed, have been perfect, if they had not feared it would end too ſoon; for the voice of Mentor, though it had no effeminate ſoftneſs, was capable of all the varieties of modulation: it was equally melodious and ſtrong; and had an expreſſion perfectly adapted to the ſentiment, even in the minuteſt particular.

He firſt ſung the praiſes of Jupiter, the father and the ſovereign of gods and men, who ſhakes the univerſe with a nod. He then repreſented, under the figure of Minerva iſſuing from his head, that Wiſdom which, proceeding from himſelf, as it's only and eternal ſource, is diffuſed, in boundleſs emanations, to irradiate ſuch created minds as are open to receive it. Theſe truths he ſung in ſuch a ſtrain of unaffected piety, and with ſuch a ſenſe of their ſublimity and importance, that his audience imagined themſelves tranſported to the ſummit of Olympus, and placed in the preſence of Jupiter, whoſe eye is more piercing than his thunder. He then ſung the fate of Narciſſus; who, becoming enamoured of his own beauty, at which he gazed inceſſantly from the brink of a fountain that reflected it, pined away with ineffectual deſire, and was changed into a flower that bears his name. And he laſt celebrated the untimely death of the beautiful Adonis, who periſhed by the tuſks of a boar; and whom Venus, unable to revive, lamented with unavailing grief.

The paſſions of the audience correſponded with the ſubject of the ſong; they melted ſilently into tears, and felt an inexpreſſible delight in their grief. When the muſick was at an end, the Phœnicians looked round upon each other with aſtoniſhment and admiration. One ſaid—'This is certainly 'Orpheus! and theſe are the ſtrains by 'which he tamed the wild beaſts of 'the deſart, and gave motion to trees 'and rocks: it was thus that he enchanted Cerberus, ſuſpended the torments of Ixion and the Danaids, and 'touched with pity the inexorable 'breaſt of Pluto, who permitted him 'to lead back the fair Eurydice from 'his dominions.' Another ſaid it was Linus, the ſon of Apollo: and a third, that it was Apollo himſelf. Even Telemachus was little leſs ſurprized than the reſt; for he did not know that Mentor had been ſo excellent a proficient in muſick. Achitoas, who had now ſufficiently recollected himſelf to conceal his jealouſy, began an encomium upon Mentor; but he bluſhed as he ſpoke, and found himſelf unable to proceed. Mentor, who perceived his confuſion, was deſirous to hide it from others; and, ſeeing he could not go on, he began to ſpeak, that he might appear to interrupt him: he alſo endeavoured to conſole him, by giving him the praiſe that was due to his merit. Achitoas, however, could not be conſoled; for he felt that Mentor ſurpaſſed him yet more in generoſity than ſkill.

In the mean time, Telemachus addreſſed himſelf to Adoam. 'I remember,' ſaid he, 'that you mentioned 'a voyage you made to Betica, ſince we 'returned together from Egypt. Be'tica is a country concerning which 'many wonders are related, which it 'is difficult to believe; tell me, there'fore, whether they are true?'—'I 'ſhall be glad,' ſaid Adoam, 'to de'ſcribe that country to you; for it is 'well worthy of your curioſity, and 'is yet more extraordinary than Fame 'has reported it.

'The River Betis flows through a 'fertile country, where the air is al'ways temperate, and the ſky ſerene. 'The river, which gives name to the 'country, falls into the ocean near the 'Pillars of Hercules, not far from 'the place where the ſea heretofore, 'breaking it's bounds, ſeparated the 'country of Tarſis from the vaſt con'tinent of Africa. This region ſeems 'to have preſerved all the felicity of 'the Golden Age. In the winter, the 'freezing breath of the north is never 'felt, and the ſeaſon is therefore mild; 'but, in ſummer, there are always re'freſhing gales from the weſt, which 'blow about the middle of the day; 'and in this ſeaſon, therefore, the heat 'is never intenſe: ſo that ſpring and 'autumn, eſpouſed as it were to each 'other, walk hand in hand through the 'year. The vallies and the plains 'yield annually a double harveſt; the 'hedges conſiſt of laurels, pomegra-

'nates,

'nates, jaſmines, and other trees, that 'are not only always green, but in flower; 'the mountains are covered with flocks, 'whoſe wool, for it's ſuperior fineneſs, 'is ſought by all nations. This beauti-'ful country contains alſo many mines 'of gold and ſilver: but the inhabi-'tants, happy in their ſimplicity, diſ-'dain to count ſilver and gold among 'their riches; and value that only 'which contributes to ſupply the real 'and natural wants of mankind.

'When we firſt traded with theſe 'people, we found gold and ſilver uſed 'for ploughſhares; and, in general, 'employed promiſcuouſly with iron. 'As they carried on no foreign trade, 'they had no need of money; they 'were almoſt all either ſhepherds or 'huſbandmen: for, as they ſuffered no 'arts to be exerciſed among them but 'ſuch as tended immediately to anſwer 'the neceſſities of life, the number of 'artificers was conſequently ſmall; 'beſides, the greater part even of 'thoſe who live by huſbandry, or 'keeping of ſheep, are ſkilful in the 'exerciſe of ſuch arts as are neceſſary 'to manners ſo ſimple and frugal.

'The women are employed in ſpin-'ning the wool, and manufacturing it 'into ſtuffs that are remarkably fine 'and white; they alſo make the bread, 'and dreſs the victuals, which coſts 'them very little trouble; for they live 'chiefly upon fruits and milk, animal 'food being ſeldom eaten among them: 'of the ſkins of their ſheep they make 'a light ſort of covering for the legs 'and feet, with which they furniſh 'their huſbands and children. The 'women alſo make the habitations, 'which are a kind of tents, covered 'either with waxed ſkins, or the bark 'of trees: they make and waſh all the 'cloaths of the family, and keep their 'houſes in great neatneſs and order. 'Their cloaths, indeed, are eaſily 'made; for in that temperate climate 'they wear only a piece of fine white 'ſtuff, which is not formed to the 'ſhape of the body, but wrapped round 'it ſo as to fall in long plaits, and take 'what figure the wearer thinks fit.

'The men cultivate the ground, and 'manage their flocks; and the other 'arts which they practiſe are thoſe only 'of forming wood and iron into ne-'ceſſary utenſils; and of iron they 'make little uſe, except in inſtruments 'of tillage. All the arts that relate 'to architecture are uſeleſs to them; 'for they build no houſes. "It ſhews "too much regard to the earth," ſay 'they, "to erect a building upon it "which will laſt longer than our-"ſelves: if we are defended from the "weather, it is ſufficient." As to 'the other arts, which are ſo highly 'eſteemed in Greece, in Egypt, and 'in all other nations that have ad-'mitted the innumerable wants of po-'liſhed life, they hold them in the 'greateſt deteſtation, as the invention 'of vanity and voluptuouſneſs.

'When they are told of nations who 'have the art of erecting ſuperb build-'ings, and of making ſplendid furni-'ture of ſilver and gold ſtuffs, adorned 'with embroidery and jewels, exqui-'ſite perfumes, delicious meats, and 'inſtruments of muſick; they reply, 'that the people of ſuch nations are 'extremely unhappy, to have employ-'ed ſo much ingenuity and labour to 'render themſelves at once corrupt 'and wretched. "Theſe ſuperflu-"ities," ſay they, "effeminate, in-"toxicate, and torment, thoſe who "poſſeſs them; and tempt thoſe who "poſſeſs them not to acquire them by "fraud and violence. Can that ſu-"perfluity be good which tends only "to make men evil? Are the people "of theſe countries more healthy or "robuſt than we are? Do they live "longer, or agree better with each "other? Do they enjoy more liberty, "tranquillity, and chearfulneſs? On "the contrary, are they not jealous of "each other? Are not their hearts "corroded with envy, and agitated by "ambition, avarice, and terror? Are "they not incapable of pleaſures that "are pure and ſimple? And is not "this incapacity the unavoidable con-"ſequence of the innumerable artifi-"cial wants to which they are en-"ſlaved, and upon which they make "all their happineſs depend?"

'Such,' ſaid Adoam, 'are the ſenti-'ments of this ſagacious people, who 'have acquired wiſdom only by the 'ſtudy of nature. They conſider our 'refinements with abhorrence; and it 'muſt be confeſſed, that in their ſim-'plicity there is ſomething not only 'amiable but great: they live in com-'mon, without any partition of lands. 'The head of every family is it's king:

'this patriarchal monarch has a right 'to punish his children, or his grand-'children, if they are guilty of a fault; 'but he first takes the advice of his 'family. Punishment, indeed, is 'very rare among them; for innocence 'of manners, sincerity of heart, and 'hatred of vice, seem to be the natu-'ral productions of the country. A-'strea, who is said to have quitted the 'earth, and ascended to heaven, seems 'still to be hidden among these happy 'people: they have no need of judges, 'for every man submits to the juris-'diction of conscience. They possess 'all things in common; for the cat-'tle produce milk, and the fields and 'orchards fruit and grain of every 'kind in such abundance, that a peo-'ple so frugal and temperate have no 'need of property. They have no 'fixed place of abode; but when they 'have consumed the fruits, and ex-'hausted the pasturage of one part of 'the paradise which they inhabit, they 'remove their tents to another: they 'have, therefore, no opposition of in-'terest, but are connected by a frater-'nal affection, which there is nothing 'to interrupt. This peace, this union, 'this liberty, they preserve, by re-'jecting superfluous wealth and de-'ceitful pleasure: they are all free, 'and they are all equal.

'Superior wisdom, the result either 'of long experience or uncommon abi-'lities, is the only mark of distinction 'among them; the sophistry of fraud, 'the cry of violence, the contention of 'the bar, and the tumult of battle, are 'never heard in this sacred region, 'which the gods have taken under 'their immediate protection: this soil 'has never been distained with human 'blood; and even that of a lamb has 'rarely been shed upon it. When the 'inhabitants are told of bloody bat-'tles, rapid conquests, and the subver-'sion of empires, which happen in 'other countries, they stand aghast 'with astonishment. "What," say 'they, "do not men die fast enough, "without being destroyed by each "other? Can any man be insensible of "the brevity of life? and can he who "knows it think life too long? Is it "possible to suppose that mankind "came into the world merely to pro-"pagate misery, and to harrass and "destroy one another?" Neither can 'the inhabitants of Betica compre-'hend how these who, by subjugating 'great empires, obtain the name of 'conquerors, came to be so much the 'objects of admiration. "To place "happiness in the government of "others," say they, "is madness, "since to govern well is a painful "task; but a desire to govern others "against their will is madness in a "still greater degree: a wise man can-"not, without violence to himself, "submit to take upon him the govern-"ment of a willing people whom the "gods have committed to his charge, "or who apply to him for guidance "and protection. To govern people "against their will, is to become mi-"serable for the false honour of hold-"ing others in slavery. A conqueror "is one whom the gods, provoked by "the wickedness of mankind, send, "in their wrath, upon the earth, to "ravage kingdoms; to spread round "them, in a vast circle, terror, mise-"ry, and despair; to destroy the "brave, and enslave the free. Has "not he who is ambitious of glory, "sufficient opportunities of acquiring "it, by managing, with wisdom, "what the gods have entrusted to his "care? Can it be imagined, that "praise is to be merited only by arro-"gance and injustice, by usurpation "and tyranny? War should never "be thought of but in the defence of "liberty. Happy is he who, not be-"ing the slave of another, is free "from the frantick ambition of mak-"ing another a slave to him! These "conquerors, who are represented as "encircled with glory, resemble rivers "that have overflowed their banks; "which appear majestick indeed, but "which desolate the countries they "ought to fertilize."

After Adoam had given this description of Betica, Telemachus, who had listened to it with great delight, asked him several questions, which would not have been suggested by common curiosity. 'Do the inhabitants 'of Betica,' said he, 'drink wine?'— 'They are so far from drinking wine,' said Adoam, 'that they make none; 'not because they are without grapes, 'for no country in the world produces 'them in greater plenty or perfection;

'but

'but they content themſelves with eating them as they do other fruit, and 'are afraid of wine as the corrupter 'of mankind. "Wine," they ſay, "is a ſpecies of poiſon, which pro-"duces madneſs; which does not kill "men indeed, but degrades them in-"to brutes. Men may preſerve their "health and their vigour without "wine; but, with wine, not their "health only, but their virtue, is in "danger."

Telemachus then enquired what laws were eſtabliſhed in Betica relating to marriage. 'No man,' ſaid Adoam, 'is allowed to have more than one 'wife; and every man is obliged to 'keep his wife as long as ſhe lives. 'In this country, a man's reputation 'depends as much upon his fidelity to 'his wife, as a woman's reputation, 'in other countries, depends upon her 'fidelity to her huſband. No people 'ever practiſed ſo ſcrupulous a deco-'rum, or were ſo jealous of their cha-'ſtity. Their women are beautiful, 'and have that ſweet and tender ſen-'ſibility which is more than beauty; 'but they borrow no advantages from 'art: there is all the ſimplicity of na-'ture both in their manners and their 'dreſs; and they take their ſhare of 'the labours of the day. Their 'marriages are peaceable, fruitful, and 'undefiled: the huſband and wife ſeem 'to be two bodies animated by one ſoul; 'the huſband manages affairs without, 'and the wife within; ſhe provides 'for his refreſhment at his return, and 'ſeems to live only to pleaſe him; ſhe 'gains his confidence; and as ſhe 'charms him yet more by her virtue 'than her beauty, their happineſs is 'ſuch as death only can deſtroy. From 'this temperance, ſobriety, and ſimpli-'city of manners, they derive longe-'vity and health; and it is common to 'ſee among them men of an hundred, 'or an hundred and twenty years old, 'who have all the chearfulneſs and vi-'gour that make life deſirable.'

'But how,' ſaid Telemachus, 'do 'they eſcape the calamities of war? 'Are they never invaded by other na-'tions?' — 'Nature,' ſays Adoam, 'has ſeparated them from other na-'tions by the ſea on one ſide, and by 'mountains almoſt inacceſſible on the 'other: beſides, their virtue has im-'preſſed foreign powers with reverence 'and awe. When any conteſt ariſes 'among the neighbouring ſtates, they 'frequently make a common depoſit of 'the territory in queſtion in the hands 'of the Beticans, and appoint them 'arbitrators of the diſpute. As theſe 'wiſe people are guilty of no violence, 'they are never miſtruſted; and they 'laugh when they hear of kings who 'diſagree about the boundaries of 'their country. "Are they afraid," 'ſay they, "that the earth ſhould not "have room for it's inhabitants? "There will always be much more "land than can be cultivated; and "while any remains unappropriated "by cultivation, we ſhould think it "folly to defend even our own againſt "thoſe who would invade it." Theſe 'people are, indeed, wholly free from 'pride, fraud, and ambition; they do 'no injury; they violate no compact; 'they covet no territory: their neigh-'bours, therefore, having nothing to 'fear from them, nor any hope of 'making themſelves feared by them, 'give them no diſturbance. They 'would ſooner abandon their country, 'or die upon the ſpot, than ſubmit to 'a ſtate of ſlavery; ſo that the ſame 'qualities that render them incapable 'of ſubjugating others, render it al-'moſt impoſſible for others to ſubju-'gate them. For theſe reaſons, there 'is always a profound peace between 'them and their neighbours.'

Adoam proceeded to give an account of the traffick which the Phœnicians carried on in Betica. 'The inhabi-'tants of that happy country,' ſaid he, 'were aſtoniſhed when they firſt 'ſaw the waves bring ſtrangers from a 'diſtant region to their coaſt: they re-'ceived us, however, with great bene-'volence; and gave us part of what-'ever they had, without aſking or ex-'pecting a return. They ſuffered us 'to eſtabliſh a colony on the Iſland of 'Gadira; and offered us whatever 'ſhould remain of their wool, after 'their own neceſſities were ſupplied; 'ſending us, at the ſame time, a con-'ſiderable quantity of it as a preſent; 'for they have great pleaſure in be-'ſtowing their ſuperfluities upon ſtran-'gers.

'As to their mines, they made no 'uſe of them; and therefore, without

'reluctance, left them entirely to us. 'Men, they thought, were not over-'wise who, with so much labour, 'searched the bowels of the earth for 'that which could give no true happi-'ness, nor satisfy any natural want. 'They admonished us not to dig in 'the earth so deep. "Content your-"selves," said they, "with plough-"ing it, and it will yield you real be-"nefits in return: it will yield those "things to which gold and silver owe "all their value; for gold and silver "are valuable only as a means of pro-"curing the necessaries of life."

'We frequently offered to teach 'them navigation, and carry some of 'their youth with us into Phœnicia; 'but they never would consent that 'their children should live as we do. "If our children were to go with "you," said they, "their wants would "be soon as numerous as yours: the "nameless variety of things which "you have made necessary would be-"come necessary to them; they would "be restless till these artificial wants "were supplied; and they would re-"nounce their virtue by the practice "of dishonest arts to supply them; "they would soon resemble a man of "good limbs and a sound constitution, "who, having, by long inactivity, "forgot how to walk, is under the "necessity of being carried like a "cripple." As to navigation, they 'admire it as a curious art, but they 'believe it to be pernicious. "If "these people," say they, "have the "necessaries of life in their own coun-"try, what do they seek in ours? "Will not those things which satisfy "the wants of nature satisfy their "wants? Surely, they that defy the "tempest, to gratify avarice or lux-"ury, deserve shipwreck!"

Telemachus listened to this discourse of Adoam with unspeakable delight; and rejoiced that there was yet a people in the world who, by a perfect conformity to the law of nature, were so wise and so happy. 'How differ-'ent,' said he, 'are the manners of 'this nation from those which, in na-'tions that have obtained the highest 'reputation for wisdom, are tainted 'throughout with vanity and ambi-'tion! To us the follies that have de-'praved us are so habitual, that we 'can scarcely believe this simplicity, 'though it is indeed the simplicity of 'nature, can be real: we consider the 'manners of these people as a splen-'did fiction, and they ought to regard 'ours as a preposterous dream.'

END OF THE EIGHTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK IX.

WHILE Telemachus and Adoam were engaged in this converſation, forgetful of ſleep, and not perceiving that the night was already half ſpent, an unfriendly and deceitful power turned their courſe from Ithaca, which Athamas, their pilot, ſought in vain. Neptune, although he was propitious to the Phœnicians, could not bear the eſcape of Telemachus from the tempeſt that had ſhipwrecked him on the Iſland of Calypſo; and Venus was ſtill more provoked at the triumph of a youth who had been victorious againſt all the power and wiles of Love. Her boſom throbbed at once with grief and indignation; and ſhe could not endure the places where Telemachus had treated her ſovereignty with contempt: turning, therefore, from Cythera, Paphos, and Idalia, and diſregarding the homage that was paid her in the Iſle of Cyprus, ſhe aſcended the radiant ſummit of Olympus, where the gods were aſſembled round the throne of Jupiter. From this place they behold the ſtars rolling beneath their feet; and this earth, an obſcure and diminutive ſpot, is ſcarcely diſtinguiſhed among them; the vaſt oceans, by which it's continents are divided, appear but as drops of water; and the moſt extended empires but as a little ſand ſcattered between them: the innumerable multitudes that ſwarm upon the ſurface are but like little inſects quickening in the ſun; and the moſt powerful armies reſemble a cluſter of emmets that are contending for a grain of corn, or a blade of graſs. Whatever is moſt important in the conſideration of men, excites the laughter of the gods as the ſport of children; and what we diſtinguiſh by the names of grandeur, glory, power, and policy, are, in their ſight, no better than miſery and folly.

On this awful, this ſtupendous height, Jupiter has fixed his everlaſting throne: his eyes penetrate to the centre, and paſs in a moment through all the labyrinths of the heart; his ſmile diffuſes over all nature ſerenity and joy; but, at his frown, not earth only, but heaven, trembles. The gods themſelves are dazzled with the glory that ſurrounds him, and approach not his throne but with reverence and fear.

He was now ſurrounded by the celeſtial deities; and Venus preſented herſelf before him in all the ſplendor of that beauty of which ſhe is herſelf the ſource: her robe, which flowed negligently round her, exceeded in brightneſs all the colours with which Iris decks herſelf amidſt the duſky clouds, when ſhe promiſes to affrighted mortals that the ſtorm ſhall have an end, and that calm and ſunſhine ſhall return.

return. Her waiſt was encircled by that myſterious zone, which comprizes every grace that can excite deſire; and her hair was tied negligently behind, in a fillet of gold. The gods were ſtruck with her beauty, as if they had never ſeen it before; and their eyes were dazzled with it's brightneſs, like thoſe of mortals, when the firſt radiance of the ſun unexpectedly breaks upon them after a long night. They glanced a haſty look of aſtoniſhment at each other, but their eyes ſtill centered in her: they perceived, however, that ſhe had been weeping, and that grief was ſtrongly pictured in her countenance.

In the mean time ſhe advanced towards the throne of Jupiter, with a light and eaſy motion, like the flight of a bird, which glides unreſiſted through the regions of the air. The god received her with a ſmile of divine complacency; and, riſing from his ſeat, embraced her. 'What is it, my dear child,' ſaid he, 'that has troubled you? I cannot behold your tears with indifference: fear not to tell me all that is in your heart; you know the tenderneſs of my affection, and my readineſs to indulge your wiſh?'

'O father, both of gods and men,' replied the goddeſs, with a ſweet and gentle, but interrupted voice, 'can you, from whom nothing is hidden, be ignorant of the cauſe of my diſtreſs? Minerva, not ſatisfied with having ſubverted to it's foundation the ſuperb city which was under my protection, nor with having gratified her revenge upon Paris for judging her beauty to be inferior to mine, conducts in ſafety, through every nation, and over every ſea, the ſon of Ulyſſes, by whoſe cruel ſubtlety the ruin of Troy was effected. Minerva is now the companion of Telemachus; and it is therefore that her place among the deities who ſurround the throne of Jupiter is vacant: ſhe has conducted that preſumptuous mortal to Cyprus, only that he might inſult me; he has deſpiſed my power; he diſdained even to burn incenſe upon my altars; he turned with abhorrence from the feaſts which are there celebrated to my honour; and he has barred his heart againſt every pleaſure that I inſpire. Neptune has, at my requeſt, provoked the winds and the waves againſt him in vain. He was ſhipwrecked in a dreadful ſtorm upon the Iſland of Calypſo; but he has there triumphed over Love himſelf, whom I ſent to ſoften his unfeeling heart: neither the youth, nor the beauty of Calypſo and her nymphs, nor the burning ſhafts of immortal Love, have been able to defeat the artifices of Minerva; ſhe has torn him from that iſland; a ſtripling has triumphed over me; and I am overwhelmed with confuſion.'

'It is true, my daughter,' ſaid Jupiter, who was deſirous to ſoothe her ſorrows, 'that Minerva defends the breaſt of Telemachus againſt all the arrows of your ſon, and deſigns a glory for him which no youth has yet deſerved. I am not pleaſed that he has deſpiſed your altars; but I cannot ſubject him to your power: I conſent, however, for your ſake, that he ſhall be ſtill a wanderer by land and ſea; that he ſhall be ſtill diſtant from his country, and ſtill expoſed to danger and misfortune: but the Deſtinies forbid that he ſhould periſh; nor will they permit his virtue to be drowned in the pleaſures which you vouchſafe to man. Take comfort, then, my child; remember over how many heroes and gods your ſway is abſolute, and be content.'

While he thus ſpoke, a gracious ſmile blended ineffable ſweetneſs and majeſty in his countenance; and a glancing radiance iſſued from his eye, brighter and more piercing than lightning; he kiſſed the goddeſs with tenderneſs, and the mountain was ſuffuſed with ambroſial odours. This favour from the ſovereign of the ſkies could not fail to touch the ſenſibility of Venus; her countenance kindled into a lively expreſſion of joy, and ſhe drew down her veil to hide her bluſhes and confuſion. The divine aſſembly applauded the words of Jupiter; and Venus, without loſing a moment, went in ſearch of Neptune, to concert new means of revenging herſelf upon Telemachus.

She told Neptune all that Jupiter had ſaid. 'I know already,' replied Neptune, 'the unchangeable decrees of Fate: but if we cannot overwhelm Telemachus in the deep, let us neglect nothing that may make him wretched, or delay his return to Ithaca. I cannot conſent to deſtroy the

Phœnician

'Phœnician veſſel in which he is em-
'barked: for I love the Phœnicians;
'they are my peculiar people; and they
'do more honour to my dominion than
'any other nation upon earth; they
'have rendered the ocean itſelf the
'bond of ſociety, by which the moſt
'diſtant countries are united; their ſa-
'crifices continually ſmoke upon my
'altars; they are inflexibly juſt; they
'are the fathers of commerce, and dif-
'fuſe through all nations convenience
'and plenty. I cannot, therefore,
'permit one of their veſſels to ſuffer
'ſhipwreck; but I will cauſe the pilot
'to miſtake his courſe, and ſteer from
'Ithaca, the port that he deſigns to
'make.' Venus, ſatisfied with this promiſe, expreſſed her pleaſure by a malignant ſmile; and turned the rapid wheels of her celeſtial chariot over the blooming plains of Idalia, where the Graces, the Sports, and the Smiles, expreſſed their joy at her return, by dancing round her, upon the flowers which, in that delightful country, variegate the ground with beauty, and impregnate the gale with fragrance.

Neptune immediately diſpatched one of the deities that preſide over thoſe deceptions which reſemble dreams; except that dreams affect only thoſe that ſleep, and theſe impoſe upon the waking. This malevolent power, attended by a multitude of winged illuſions that perpetually fluttered around him, ſhed a ſubtle and faſcinating liquor over the eyes of Athamas the pilot, while he was attentively conſidering the brightneſs of the moon, the courſe of the ſtars, and the coaſt of Ithaca, the cliffs of which he diſcovered not far diſtant. From that moment the eyes of Athamas became unfaithful to their objects, and preſented to him another heaven and another earth; the ſtars appeared as if their courſe had been inverted; Olympus ſeemed to move by new laws; and the earth itſelf to have changed it's poſition. A falſe Ithaca roſe up before him, while he was ſteering from the real country; and the deluſive ſhore fled as he approached it. He perceived that he did not gain upon it, and he wondered at the cauſe: yet ſometimes he fancied he heard the noiſe of people in the port; and he was about to make preparations, according to the orders he had received, for putting Telemachus on ſhore upon a little iſland adjacent to that of Ithaca, in order to conceal his return from the ſuitors of Penelope, who had conſpired his deſtruction. Sometimes he thought himſelf in danger of the rocks which ſurround the coaſt, and imagined that he heard the dreadful roaring of the ſurge that broke againſt them: then the land ſuddenly appeared to be again diſtant; and the mountains looked but like the clouds which ſometimes obſcure the horizon at the ſetting of the ſun.

Thus was Athamas aſtoniſhed and confounded; and the influence of the deity which had deceived his ſight impreſſed a dread upon his mind, which, till then, he had never felt: he ſometimes almoſt doubted whether he was awake, or whether what he ſaw was not the illuſion of a dream. In the mean time, Neptune commanded the eaſt wind to blow, that the veſſel might be driven upon the coaſt of Heſperia; and the wind obeyed with ſuch violence, that the coaſt of Heſperia was immediately before them.

Aurora had already proclaimed the day to be at hand; and the ſtars, touched at once with fear and envy at the rays of the ſun, retired to conceal their fading fires in the boſom of the deep; when the pilot ſuddenly cried out—'I
'am now ſure of my port; the Iſland
'of Ithaca is before us, and we almoſt
'touch the ſhore.—Rejoice, O Tele-
'machus! for in leſs than an hour
'you will again embrace Penelope,
'and, perhaps, again behold Ulyſſes
'upon his throne.'

This exclamation rouzed Telemachus, who was now in a profound ſleep: he awaked, ſtarted up, and, running to the helm, embraced the pilot; at the ſame time, fixing his eyes, which were ſcarce open, upon the neighbouring coaſt, the view ſtruck him at once with ſurprize and diſappointment; for in theſe ſhores he found no reſemblance of his country. 'Alas!' ſaid he, 'where
'are we? This is not Ithaca, the dear
'iſland that I ſeek. You are cer-
'tainly miſtaken, and are not per-
'fectly acquainted with a country ſo
'diſtant from your own.'—'No,' replied Athamas, 'I cannot be miſtaken
'in the coaſt of this iſland; I have en-
'tered the port ſo often, that I am ac-
'quainted with every rock, and have

'not

'not a more exact remembrance even 'of Tyre itself. Observe that mountain which runs out from the shore, 'and that rock which rises like a tower. Do not you see others that, 'projecting from above, seem to threaten the sea with their fall? And do 'not you hear the waves that break 'against them below? There is the 'temple of Minerva, which seems to 'penetrate the clouds; and there the 'citadel and the palace of Ulysses!'— 'Still you are mistaken,' replied Telemachus; 'I see a coast which is elevated, indeed, but level and unbroken; I perceive a city, but it is not 'Ithaca.—Is it thus, ye gods, that ye 'sport with men?'

While Telemachus was yet speaking, the eyes of Athamas were again changed; the charm was broken; he saw the coast as it was; and acknowledged his mistake. 'I confess,' said he, 'O Telemachus! that some unfriendly power has fascinated my 'sight. I thought I beheld the coast 'of Ithaca, of which a perfect image 'was represented to me, that is now 'vanished like a dream. I now see 'another city, and know it to be Salentum, which Idomeneus, a fugitive from Crete, is founding in Hesperia: I perceive rising walls as yet 'unfinished; and I see a port not entirely fortified.'

While Athamas was remarking the various works which were carrying on in this rising city, and Telemachus was deploring his misfortunes, the wind which Neptune had commanded to blow carried them, with full sails, into the road, where they found themselves under shelter, and very near the port.

Mentor, who was neither ignorant of the resentment of Neptune, nor the cruel artifices of Venus, only smiled at the mistake of Athamas. When they had got safe into the road—'Jupiter tries you,' said he to Telemachus; 'but he will not suffer you to 'perish: he tries you, that he may 'open before you the path of glory. 'Remember the labours of Hercules; 'and let the atchievements of your 'father be always present to your 'mind: he that knows not how to suffer has no greatness of soul. You 'must weary Fortune, who delights 'to persecute you, by patience and 'fortitude; and be assured that you 'are much less endangered by the displeasure of Neptune than by the caresses of Calypso. But why do we 'delay to enter the harbour? The people here are our friends, for they are 'natives of Greece; and Idomeneus, 'having himself been ill-treated by 'Fortune, will naturally be touched 'with pity at our distress.' They immediately entered the port of Salentum, where the Phœnicians were admitted without scruple; for they are at peace and in trade with every nation upon earth.

Telemachus looked upon that rising city with admiration. As a young plant that has been watered with the dews of the night, feels the glow of the morning sun, grows under the genial influence, opens it's buds, unfolds it's leaves, spreads out it's odoriferous flowers variegated with a thousand dyes, and discloses every moment some fresh beauty; so flourished this infant city of Idomeneus, on the borders of the deep. It rose into greater magnificence every hour; and discovered, in a distant prospect, to the strangers that approached it by sea, new ornaments of architecture, that seemed to reach the clouds. The whole coast resounded with the voices of workmen, and the strokes of the hammer, and huge stones were seen suspended from pullies in the air. As soon as the morning dawned, the people were animated to their labour by their chiefs; and Idomeneus himself being present to dispense his orders, the works were carried on with incredible expedition.

As soon as the Phœnician vessel came to shore, the Cretans received Telemachus and Mentor with all the tokens of a sincere friendship; and immediately acquainted Idomeneus that the son of Ulysses was arrived in his dominions. 'The son of Ulysses!' said he, 'of my 'dear friend Ulysses! of him who is 'at once a hero and a sage; by whose 'counsel alone the destruction of Troy 'was accomplished! Let him be conducted hither, that I may convince 'him how much I loved his father!' Telemachus being then presented to him, told him his name, and then demanded the rights of hospitality.

Idomeneus received him with a smile of tender complacency. 'I believe,' said he, 'I should have known 'you, if I had not been told your 'name.

'name. I perceive your father's fire 'and firmneſs in your eye; the ſame 'coldneſs and reſerve in your firſt ad-'dreſs, which, in him, concealed ſo 'much vivacity and ſuch various 'grace. You have his ſmile of con-'ſcious penetration; his eaſy negli-'gence, and his ſweet, ſimple, and in-'ſinuating elocution, which takes the 'ſoul captive before it can prepare for 'defence. You are, indeed, the ſon 'of Ulyſſes! From this hour you ſhall 'alſo be mine. Tell me, then,' ſays he, 'what adventure has brought you 'to this coaſt? Are you in ſearch of 'your father? Alas! of your father I 'can give you no intelligence. For-'tune has equally perſecuted both him 'and me: he has never been able to 'return to his country; and I became 'the victim of Divine diſpleaſure in 'mine.' While Idomeneus was thus ſpeaking to Telemachus, he fixed his eyes attentively upon Mentor, as a man whoſe countenance was not wholly unknown to him, though he could not recollect his name.

In the mean time, the eyes of Telemachus were filled with tears. 'For-'give,' ſaid he, 'O king, the grief 'that I cannot hide. I ought now, 'indeed, to betray no paſſion but joy 'at your preſence, and gratitude for 'your bounty; yet, by the regret 'which you expreſs for the loſs of 'Ulyſſes, you impreſs me with a new 'ſenſe of my misfortune in the loſs of 'a father! I have already long ſought 'him through all the regions of the 'deep. Such is the diſpleaſure of the 'gods, that they neither permit me to 'find him, nor to learn whether the ſea 'has not cloſed over him for ever; nor 'yet to return to Ithaca, where Pe-'nelope pines with an anxious deſire to 'be delivered from her lovers. I 'hoped to have found you in Crete, 'where I only heard the ſtory of your 'misfortunes; and I had then no 'thought of approaching the coaſt of 'Heſperia, where you have founded 'another kingdom: but Fortune, who 'ſports with mankind, and keeps me 'wandering through every country 'that is diſtant from my own, has at 'length thrown me upon your coaſt; 'a misfortune which I regret leſs than 'any other, ſince, though I am driven 'from Ithaca, I am at leaſt brought 'to Idomeneus, the moſt generous of 'men.'

Idomeneus, having embraced Telemachus with great tenderneſs, conducted him to his palace, where he enquired what venerable old man it was that accompanied him. 'I think,' ſaid he, 'that I have ſomewhere ſeen 'him before.'—'That is Mentor,' replied Telemachus, 'the friend of U-'lyſſes, to whoſe care he confided my 'infancy, and to whom my obliga-'tions are more than I can expreſs.'

Idomeneus immediately advanced towards Mentor, and gave him his hand. 'We have ſeen each other be-'fore,' ſaid he. 'Do not you re-'member the voyage that you made to 'Crete, and the good counſel that you 'gave me there? I was then carried 'away by the impetuoſity of youth, 'and the love of deceitful pleaſure. 'It was neceſſary, that what I refuſed 'to learn from Wiſdom, I ſhould be 'taught by Adverſity. Would to 'Heaven that I had confided in your 'counſel! But I am aſtoniſhed to ſee 'that ſo many years have made ſo lit-'tle alteration in your appearance; 'there is the ſame freſhneſs in your 'countenance; your ſtature is ſtill 'erect; and your vigour is undimi-'niſhed: I ſee no difference, except 'that there are a few more grey hairs 'upon your head.'

'If I was inclined to flatter,' replied Mentor, 'I would ſay that you 'alſo preſerve the ſame bloom of 'youth which glowed upon your 'countenance before the ſiege of Troy; 'but I had rather deny myſelf the 'pleaſure of gratifying you, than of-'fend againſt truth. I perceive, in-'deed, by the wiſdom of your diſ-'courſe, that from flattery you could 'receive no gratification; and that he 'who ſpeaks to Idomeneus riſques no-'thing by ſincerity. You are, in-'deed, much changed; ſo much, that 'I ſhould ſcarce have known you: but 'I am not ignorant of the cauſe; the 'hand of Misfortune has been upon 'you: you are, however, a gainer 'even by your ſufferings; for they 'have taught you wiſdom; and the 'wrinkles that Time impreſſes upon 'the face ought not to be much re-'gretted, if, in the mean while, he is 'planting virtue in the breaſt. Be-

'sides, it should be considered, that 'kings must wear out faster than other 'men. In adversity, the solicitude of 'the mind, and the fatigues of the bo-'dy, bring on the infirmities of age 'before they are old; and, in prospe-'rity, the indulgences of a voluptuous 'life wear them out still more than 'corporal labour, or intellectual suf-'ferance. Nothing is so fatal to 'health as immoderate pleasure: and 'therefore kings, both in peace and 'war, have pains and pleasures which 'precipitate old age. A sober, tempe-'rate, and simple life, free from the 'inquietudes both of accident and 'passion, divided in due proportions 'between labour and rest, continues 'long, to the wise, the blessings of 'youth; which, if these precautions 'do not retain them, are ever ready to 'fly away upon the wings of Time.'

Idomeneus, who listened with de-light to the wisdom of Mentor, would longer have indulged himself in so no-ble a pleasure, if he had not been re-minded of a sacrifice which he was to offer to Jupiter. Telemachus and Mentor followed him to the temple, surrounded by a crowd of people, who gazed at the two strangers with great eagerness and curiosity. 'These men,' said they, 'are very different from 'each other.' The younger has some-'thing sprightly and amiable, that is 'hard to be defined; all the graces of 'youth and beauty are diffused over 'his whole person; yet he has nothing 'effeminately soft: though the bloom 'of youth is scarcely ripened into man-'hood, he appears vigorous, robust, 'and inured to labour. The other, 'though much older, has suffered no 'injury from time: at the first view, 'his general appearance is less noble, 'and his countenance less gracious; 'but, upon a closer examination, we 'find, under his unassuming simpli-'city, strong indications both of wis-'dom and of virtue; with a kind of 'nameless superiority, that excites at 'once both reverence and admiration. 'When the gods descended upon the 'earth, they doubtless assumed the 'form of such strangers and travellers 'as these.'

In the mean time, they arrived at the temple of Jupiter, which Idomeneus, who was descended from the god, had adorned with the utmost magnificence. It was surrounded with a double range of columns of variegated marble, the capitals of which were of silver. The whole building was cased with marble, enriched with bas relief: the carving represented the transformation of Jupiter into a Bull, and his Rape of Europa, whom he bore into Crete through the waves, which seemed to reverence the god, though he was concealed under a borrowed form; and the birth of Minos, the events of his youth, and the dispensation of those laws in his more advanced age, which were calculated to perpetuate the pro-sperity of his country. Telemachus observed also representations of the prin-cipal events in the siege of Troy, at which Idomeneus acquired great mili-tary reputation. Among these repre-sentations, Telemachus looked for his father; and he found him seizing the horses of Rhesus, whom Diomedes had just slain; disputing the armour of A-chilles with Ajax before the princes of Greece; and descending from the fatal horse to deluge Troy with the blood of her inhabitants. By these atchieve-ments Telemachus distinguished his fa-ther; for he had frequently heard them mentioned, and they had been particu-larly described to him by Mentor. His mind kindled as he considered them; the tears swelled in his eyes, he chang-ed colour, and his countenance was troubled; he turned away his face to conceal his confusion; which, however, was perceived by the king. 'Do not 'be ashamed,' said Idomeneus, 'that 'we should see how sensibly you are 'touched with the glory and the mis-'fortunes of your father.'

The people were now gathered in a throng under the vast porticos which were formed by the double range of columns that surrounded the building. There were two companies of boys and virgins, who sung hymns to the praise of the god in whose hand are the thun-ders of the sky: they were selected for their beauty, and had long hair, which flowed in loose curls over their shoul-ders; they were cloathed in white, and their heads were crowned with roses, and sprinkled with perfume. Idome-neus sacrificed an hundred bulls to Ju-piter, to obtain success in a war which he had undertaken against the neigh-bouring states: the blood of the vic-tims smoked on every side, and was re-

ceived

ceived into large vaſes of ſilver and gold.

Theophanes, the prieſt of the temple, venerable for his age, and beloved of the god, having kept his head covered, during the ceremony, with the ſkirt of his purple robe, proceeded to examine the ſtill panting entrails of the victim: he then mounted the ſacred tripod, and cried out—'Who, ye gods! 'are theſe ſtrangers that ye have 'brought amongſt us? Without them, 'the war which we have undertaken 'would have been fatal; and Salentum 'would have fallen into ruin, while 'it was yet riſing from it's foundations. 'I ſee a hero in the bloom of youth; 'I ſee him conducted by the hand of 'Wiſdom! To mortal lips thus much 'only is permitted.'

While he ſpoke, his looks became wild, and his eyes fiery; he ſeemed to ſee other objects than thoſe that were before him: his countenance was enflamed; his hair ſtood up; his mouth foamed; his arms, which were ſtretched upwards, remained immoveable; and all his faculties ſeemed to be under a ſupernatural influence; his voice was more than human; he gaſped for breath, and was agonized by the divine ſpirit that moved within him. He ſoon burſt into a new exclamation: 'O happy 'Idomeneus! What do I ſee! tremen'dous evils! but they are averted. 'Within there is peace; but without 'there is battle! there is victory!—O 'Telemachus! thy atchievements ſur'paſs thoſe of thy father! Under thy 'falchion Pride and Hoſtility grovel 'in the duſt together; and gates of 'braſs, and inacceſſible ramparts, fall 'in one ruin at thy feet!—O mighty 'goddeſs! let his father——Illuſtri'ous youth! thou ſhalt again be'hold——.' Here the words died upon his tongue, and his powers were involuntarily ſuſpended in ſilence and aſtoniſhment.

The multitude was chilled with horror; Idomeneus trembled, and did not dare to urge Theophanes to proceed: Telemachus himſelf ſcarcely comprehended what he had heard; and almoſt doubted whether predictions ſo ſublime and important had really been delivered. Mentor was the only perſon in that vaſt aſſembly whom the effuſions of the divinity had not aſtoniſhed: 'You hear,' ſaid he to Idomeneus, 'the purpoſes of the gods; againſt 'whatever nation you ſhall turn your 'arms, your victory is ſure; but it is 'to this youth, the ſon of your friend, 'that you will owe your ſucceſs; be not 'jealous of his honour; but receive, 'with gratitude, what the gods ſhall 'give you by his hand.'

Idomeneus endeavoured to reply; but not being yet recovered from his ſurprize, he could find no words, and therefore remained ſilent. Telemachus was more maſter of himſelf. 'The 'promiſe of ſo much glory,' ſaid he to Mentor, 'does not much affect me: 'I deſire only to know the meaning of 'theſe laſt words—"Thou ſhalt again "behold." Is it my father, or my 'country only, that I ſhall behold 'again? Why, alas! was the ſentence 'left unfiniſhed? Why was it ſo broken, 'as rather to increaſe than diminiſh 'my uncertainty?—O Ulyſſes! O my 'father! is it thy very ſelf that I ſhall 'again behold! Is it poſſible! Alas! 'my wiſhes deceive me into hope; this 'cruel oracle has only ſported with my 'misfortunes: one word more would 'have made me compleatly happy!'—'Reverence what the gods have reveal'ed,' ſaid Mentor; 'and do not ſeek 'to diſcover what they have hidden: it 'is fit that preſumptuous curioſity 'ſhould be covered with confuſion. 'The gods, in the abundance of their 'wiſdom and mercy, have concealed 'the future, from the ſight of man, in 'impenetrable darkneſs. It is proper, 'indeed, that we ſhould know the event 'of what depends wholly upon our'ſelves, as a motive to rectitude of 'conduct; but it is equally fit that we 'ſhould be ignorant of thoſe events over 'which we have no influence, and of 'what the gods have determined to be 'our lot.'

Telemachus felt the force of this reply, yet he could not reſtrain himſelf without difficulty. In the mean time, Idomeneus, having perfectly recovered the poſſeſſion of his mind, began to expreſs his gratitude to Jupiter for having ſent Telemachus and Mentor to give him victory over his enemies. A magnificent entertainment was given after the ſacrifice; and he then addreſſed the ſtrangers to this effect: 'I con'feſs, that when I returned from the 'ſiege of Troy to Crete, I was not ſuf'ficiently acquainted with the arts of

government. You are not ignorant, my dear friends, of the misfortunes ‘ which excluded me from the sove- ‘ reignty of that extensive island; for ‘ you tell me that you have been there ‘ since I quitted it: misfortunes, which ‘ I shall think more than atoned, if ‘ they teach me wisdom, and repress my ‘ passions! I traversed the seas like a ‘ fugitive, pursued by the vengeance ‘ both of heaven and earth. The ele- ‘ vation of my former state served but ‘ to aggravate my fall; and I sought ‘ an asylum for my household gods upon ‘ this desart coast, which I found co- ‘ vered with thorns and brambles, with ‘ impenetrable forests, as ancient as ‘ the earth on which they grew, and ‘ abounding with almost inaccessible ‘ rocks, in which the wild beasts, that ‘ prowled by night, took shelter in ‘ the day. Such was my necessity, that ‘ I was glad to take possession of this ‘ desolate wilderness with a small num- ‘ ber of soldiers and friends, who kind- ‘ ly became the companions of my ‘ misfortunes, and to consider these ‘ deserts as my country. Having no ‘ hope of returning to that happy island ‘ in which it was the will of the gods ‘ that I should be born to reign, I felt ‘ the change with the keenest sensibi- ‘ lity: “ What a dreadful example,” ‘ said I, “ is Idomeneus to other kings! “ and what instruction may they de- “ rive from his sufferings! They ima- “ gine that their elevation above the “ rest of men is a security from mis- “ fortunes; but, alas! their very supe- “ riority is their danger!” I was dread- ‘ ed by my enemies, and beloved by ‘ my subjects; I commanded a pow- ‘ erful and warlike nation; Fame had ‘ acquainted the remotest regions with ‘ my glory; I was the lord of a fertile ‘ and delightful country; I received ‘ tribute from the wealth of a hundred ‘ cities; I was acknowledged to be ‘ descended from Jupiter, who was ‘ born in the country that I govern- ‘ ed; I was beloved as the grandson ‘ of Minos, whose laws at once ren- ‘ dered them powerful and happy: and ‘ what was wanting to my felicity but ‘ the knowledge how to enjoy it with ‘ moderation! My pride, and the adu- ‘ lation which gratified it, subverted ‘ my throne, and I fell as every king ‘ must fall who delivers himself up to ‘ his own passions, and to the counsels ‘ of flattery. When I came hither, I ‘ laboured to conceal my anguish by a ‘ look of chearfulness and hope, that I ‘ might support the courage of my ‘ companions. “ Let us build a new “ city,” said I, “ to console us for “ what we have lost. We are surround- “ ed with people who have set us a fair “ example for the undertaking: we “ see Tarentum rising near us, a city “ founded by Phalantus and his La- “ cedemonians: Philoctetes is build- “ ing Petilia on the same coast; and “ Metapontum is another colony of the “ like kind. Shall we do less than “ these strangers have done, who are “ wanderers as well as we, and to whom “ Fortune has not been less severe?” ‘ But I wanted the comfort which I ‘ sought to bestow, and concealed in ‘ my bosom that anguish which I sooth- ‘ ed in others. Of this I hoped no ‘ other alleviation than to be released ‘ from the constraint of hiding it, and ‘ anticipated the close of day with ‘ comfort; when, surrounded by the ‘ shades of night, I might indulge my ‘ sorrows without a witness. My eyes ‘ were then drowned in tears, and sleep ‘ was a stranger to my bed; yet the ‘ next morning I renewed my labour ‘ with equal ardour and perseverance: ‘ and these are the causes that I am old ‘ before my time.’

Idomeneus then requested the assist- ance of Telemachus and Mentor in the war that he had undertaken. ‘ I ‘ will send you to Ithaca,’ said he, ‘ as soon as it shall be over; and, in ‘ the mean time, I will dispatch ships ‘ to every corner in quest of Ulysses; ‘ and from whatever part of the known ‘ world on which he shall have been ‘ cast by a tempest, or by the resent- ‘ ment of some adverse deity, he shall ‘ be brought in safety: may the gods ‘ grant that he be still alive! As for ‘ you, I will embark you in the best ‘ vessels that ever were built in the ‘ Island of Crete; vessels that are con- ‘ structed of trees which grew upon ‘ Mount Ida, the birth-place of Jupi- ‘ ter: that sacred wood can never perish ‘ in the deep; it is reverenced equally ‘ by the rocks and winds; and Nep- ‘ tune himself, in the utmost fury of ‘ his wrath, does not dare to swell the ‘ waves against it. Be assured, there- ‘ fore, that you shall return to Ithaca ‘ in safety; and that no adverse deity

‘ shall

'shall again drive you to another coast. The voyage is short and easy. Dismiss, therefore, the Phœnician vessel that has brought you hither, and think only of the glory you will acquire by establishing the new kingdom of Idomeneus, to atone for his sufferings that are past.—This, O son of Ulysses! shall prove that thou art worthy of thy father; and if the inexorable Fates have already compelled him to descend into the gloomy dominions of Pluto, Greece shall think, with pleasure, that she still sees her Ulysses in thee.'

Here Idomeneus was interrupted by Telemachus. 'Let us send away the 'Phœnician vessel,' said he: 'why 'should we delay to take arms against 'your enemies, since your enemies 'must also be ours? If we have been 'victorious in the behalf of Acestus, a 'Trojan, and consequently an enemy 'to Greece, should we not exert our'selves with more ardour; and shall we 'not be more favoured by the gods, 'in the cause of a Grecian prince, a 'confederate of those heroes by whom 'the perfidious city of Priam was over'turned? Surely the oracle that we 'have just heard has made doubt im'possible!'

END OF THE NINTH BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK X.

MENTOR turned to Telemachus, who, while he was ſpeaking, felt an heroick ardour kindle in his boſom, with a look of calm complacency: 'I ſee with pleaſure,' ſaid he, 'O ſon of Ulyſſes! the deſire of glory that now ſparkles in your eye: but you muſt remember, that your father acquired his pre-eminence among the confederate princes at the ſiege of Troy by his ſuperior wiſdom and diſpaſſionate counſels. Achilles, though he was invincible and invulnerable; though he was ſure to ſpread terror and deſtruction wherever he fought; could never take the city of Troy, which, when he expired under her walls, ſtood yet unſhaken, and triumphed over the conqueror of Hector; but Ulyſſes, whoſe valour was under the direction of conſummate prudence, carried fire and ſword to it's centre; and it is to Ulyſſes that we owe the fall of thoſe lofty towers, which threatened confederate Greece more than ten years with deſtruction. A circumſpect and ſagacious valour is as much ſuperior to a thoughtleſs and impetuous courage, as Minerva is to Mars: let us therefore, before we engage in this war, enquire upon what grounds it is undertaken. I am willing to incur any danger; but it is fit I ſhould firſt learn, from Idomeneus, whether his war is juſt; againſt whom it is waged; and on what forces he builds his hopes of ſucceſs.

'When we arrived at this coaſt,' replied Idomeneus, 'we found it inhabited by a ſavage people, who lived wild in the foreſts, ſubſiſting upon ſuch animals as they could kill by hunting, and ſuch fruits and herbage as the ſeaſons produced without culture. Theſe people, who were called Mandurians, being terrified at the ſight of our veſſels and our arms, fled to the mountains; but as our ſoldiers were curious to ſee the country, and were frequently led far into it in purſuit of their game, they met with ſome of the fugitives, and were addreſſed by their chiefs to this effect: "We have abandoned the pleaſant borders of the ſea, that you might poſſeſs them; and nothing remains for us but mountains that are almoſt inacceſſible: it is therefore but equitable, that of theſe mountains you ſhould leave us the peaceable poſſeſſion. You are fallen into our hands, a wandering, diſperſed, and defenceleſs party; and we could now deſtroy you, without leaving to your companions a poſſibility of diſcovering your fate: but we will not dip our hands in the blood of thoſe who, though

" though ſtrangers, partake of one " common nature with ourſelves. Go " then, in peace! Remember that you " are indebted for your lives to our " humanity; and that a people, whom " you have ſtigmatized with the name " of ſavages and barbarians, have giv- " en you this leſſon of moderation and " generoſity!"

' Our people, thus diſmiſſed by the ' barbarians, came back to the camp, ' and told what had happened. The ſol- ' diers took fire at the relation; they ' diſdained that Cretans ſhould owe ' their lives to a company of wander- ' ing ſavages, who, in their opinion, ' were more like bears than men. ' They went out therefore to the chace ' in great numbers, and better armed; ' they ſoon fell in with a party of the ' natives, and immediately attacked ' them: the conteſt was bloody; the ' arrows flew on each ſide as thick as ' hail in a ſtorm; and the ſavages were ' at length driven back to their moun- ' tains, whither our people did not dare ' to purſue them.

' A ſhort time afterwards they ſent ' two of the wiſeſt of their old men to ' me, demanding peace. They brought ' me ſuch preſents as they had, the ' ſkins of wild beaſts, and the fruits of ' the country. After they had given ' them, they addreſſed me in theſe terms: " We hold, as thou ſeeſt, O king! in " one hand the ſword, and an olive- " branch in the other; peace and war; " chuſe either. Peace has the prefe- " rence in our eſtimation; it is for " peace that we have yielded to thy " people the delightful borders of the " ſea, where the ſun renders the earth " fertile, and matures the moſt delici- " ous fruits: peace is ſtill more ſweet " than theſe fruits; and for peace we " have retired to the mountains that " are covered with eternal ſnow, where " Spring is decorated with no flowers, " and Autumn is enriched with no " fruit. We abhor that brutality " which, under the ſpecious names of " ambition and glory, deſolates the " earth, and deſtroys mankind. If thou " haſt placed glory in carnage and de- " ſolation, we do not envy but pity the " deluſion; and beſeech the gods, that " our minds may never be perverted " by ſo dreadful a phrenzy. If the " ſciences, which the Greeks learn " with ſo much aſſiduity, and the po- " liteneſs which they boaſt of with ſuch " conſcious ſuperiority, inſpire them " with deſires ſo ſanguinary and inju- " rious, we think ourſelves happy to " be without theſe advantages. It will " be our glory to continue ignorant " and unpoliſhed, but juſt, humane, " faithful, and diſintereſted; to be con- " tent with little; and to deſpiſe the " falſe delicacy which makes it neceſ- " ſary to have much. We prize nothing " but health, frugality, freedom, and " vigour both of body and of mind: we " cultivate only the love of virtue, the " fear of the gods, benevolence to our " neighbours, zeal for our friends, and " integrity to the world; moderation " in proſperity, fortitude in diſtreſs, " courage to ſpeak truth in every ſitu- " ation, and a juſt abhorrence and con- " tempt of flattery. Such are the peo- " ple whom we offer thee as neighbours " and allies! If thou ſhalt be ſo blind- " ed by the gods, in their diſpleaſure, " as to reject them, experience ſhall " teach thee, when it is too late, that " thoſe whoſe moderation inclines them " to peace, are moſt to be dreaded when " compelled to war."

' While I liſtened to the untutored ' wiſdom of theſe children of Nature, ' I regarded them with a fixed atten- ' tion; yet my eye was ſtill unſatisfied. ' Their beards were long, juſt as they ' grew; their hair was ſhorter, but ' white as ſnow; their eye-brows were ' thick, and their eyes piercing; their ' look was firm, their ſpeech delibe- ' rate and commanding, and their de- ' portment ſimple and ingenuous. ' They were covered only with ſome ' furs, which, being thrown looſely ' over them, were faſtened with a knot ' on the ſhoulder, and diſcovered muſ- ' cles of a bolder ſwell, and arms of ' more ſinewy ſtrength, than thoſe of ' our wreſtlers.

' I told theſe ſingular envoys, that I ' was deſirous of peace; and ſettled ſe- ' veral articles of a treaty between us, ' with an honeſt intention to fulfil them, ' which we called upon the gods to wit- ' neſs; and, having made them pre- ' ſents in my turn, I diſmiſſed them. ' The gods, however, who had driven ' me from my kingdom that I was born ' to inherit, continued to perſecute me ' in this. Our hunting parties that ' were at this time out, and were con- ' ſequently ignorant of our treaty, met

' a nume-

'a numerous body of these poor savages, who had accompanied their envoys as they were returning home, on the very day that the treaty had been concluded; and, falling upon them with great fury, killed many of them, and pursued the rest into the woods. The war was thus kindled; and the barbarians have conceived an opinion, that we are not to be trusted either upon our promise or our oath.

'That they may be the better able to take the field against us, they have called in to their assistance the Locrians, the Apulians, the Lucanians, the Brutians, and the people of Crotona, Neritum, and Brundusium. The Lucanians come to battle with chariots that are armed with scythes; the Apulians are covered with the skins of the wild beasts they have slain, and are armed with maces that are covered with knots, and stuck full of iron spikes; they are of a gigantick stature; and the laborious exercises to which they are addicted render them so brawny and robust, that their very appearance is terrifying. The Locrians, who came anciently from Greece, have not yet lost all traces of their origin: they are less savage than the rest; but they have added, to the regular discipline of the Greek troops, the native vigour of the barbarians, and the habitual hardiness produced by constant activity and coarse fare, which render them invincible: they are armed with a long sword; and, for defence, carry a light target of wicker-work covered with skins. The Brutians are as light of foot as a roe, so that the grass scarcely bends under them; nor is it easy to trace their steps even upon the sand: they rush upon their enemies almost before they are seen, and again vanish with the same rapidity. The Crotonians are formidable for their archery; they carry such bows as few Greeks are able to bend; and if ever they should become candidates in the Olympick Games, they would certainly carry the prize: their arrows are dipped in the juice of some poisonous herb, which is said to grow upon the banks of Avernus, and the wound which they give is mortal. As for the inhabitants of Neritum and Brundusium, they have nothing to boast but corporal strength and instinctive courage; but they make their onset with a yell, which of all sounds is the most dreadful: they make no bad use of the sling, from which they discharge a shower of stones that darkens the air; but they fight altogether without order. You now know the origin of the war, and the nature of our enemies.'

After this explanation, Telemachus, who was impatient for a battle, thought only of taking the field. Mentor again perceived and restrained his ardour. 'How comes it,' said he to Idomeneus, 'that the Locrians, who are themselves of Grecian origin, have taken up arms for the barbarians against the Greeks? How comes it, that so many colonies flourish upon the same coast, that are not threatened with the same hostilities? You say, O Idomeneus! that the gods are not yet weary of persecuting you; and I say, that they have not yet compleated your instruction. All the misfortunes that you have suffered hitherto have not taught you what should be done to prevent a war. What you have yourself related of the candid integrity of these barbarians, is sufficient to shew that you might have shared with them the blessings of peace; but pride and arrogance necessarily bring on the calamities of war. You might have changed hostages; and it would have been easy to have sent some persons, of proper authority, with the ambassadors, to have procured them a safe return. After the war had broken out, you might have put an end to it, by representing to the sufferers, that they were attacked by a party of your people who could have received no intelligence of the treaty which had been just concluded. Such sureties ought to have been given them as they should have required; and your subjects should have been enjoined to keep the treaty inviolate, under the sanction of the severest punishments. But what farther has happened since the war broke out?'

'I thought it beneath us,' said Idomeneus, 'to make any application to these barbarians, when they had precipitately called together all their fighting men, and solicited the assistance of all the neighbouring nations, to which they necessarily rendered us hateful and suspected. I thought

'thought the beſt thing I could do 'was ſuddenly to ſeize certain paſſes 'in the mountains that were not ſuffi-'ciently ſecured, which was accord-'ingly done; and this has put the bar-'barians very much in our power. I 'have erected towers in theſe paſſes, 'from which our people can ſo annoy 'the enemy, as effectually to prevent 'their invading our country from the 'mountains; while we can enter theirs, 'and ravage their principal ſettlements 'when we pleaſe. We are thus in a 'condition to defend ourſelves againſt 'ſuperior force, and keep off the al-'moſt innumerable multitude of ene-'mies that ſurround us, although our 'force is not equal; but as to peace, it 'ſeems at preſent to be impoſſible. We 'cannot abandon theſe towers without 'expoſing ourſelves to invaſion; and 'while we keep them, they are conſi-'dered as fortreſſes, intended to reduce 'the natives to a ſtate of ſlaviſh ſub-'jection.'

'I know,' replied Mentor, 'that 'to the wiſdom of Idomeneus Truth 'will be moſt welcome without orna-'ment or diſguiſe. You are ſuperior 'to thoſe who, with equal weakneſs 'and timidity, turn away their eyes 'at her approach; and not having cou-'rage to correct their faults, employ 'their authority to ſupport them. I 'will, then, freely tell you, that theſe 'ſavages ſet you a noble example when 'they came with propoſitions of peace. 'Did they deſire peace becauſe they 'were not able to ſuſtain a war? Did 'they want either courage or ſtrength 'to take the field againſt you? Cer-'tainly they did not; for their mar-'tial ſpirit is now equally manifeſt, 'with the number and force of the al-'lies. Why was not their example 'thought worthy of imitation? You 'have been deceived into misfortune 'by falſe notions both of honour and 'ſhame: you have been afraid of mak-'ing your enemies proud, but have, 'without ſcruple, made them power-'ful by an arrogant and injurious 'conduct, which has united innume-'rable nations againſt you. To what 'purpoſe are theſe towers, of which 'you have ſo pompouſly diſplayed the 'advantages, but to reduce all the ſur-'rounding nations to the neceſſity 'either of periſhing themſelves, or of 'deſtroying you to preſerve their free-'dom? You erected theſe towers for 'your ſecurity; but they are really the 'ſource of your danger. A kingdom 'is beſt fortified by juſtice, modera-'tion, and good faith; by which neigh-'bouring ſtates are convinced that their 'territories will never be uſurped. 'The ſtrongeſt walls may give way, 'from various accidents which no ſa-'gacity can foreſee; and the beſt-con-'ducted war may be rendered unſuc-'ceſsful by the mere caprice and in-'conſtancy of Fortune: but the love 'and confidence of neighbouring ſtates, 'that have experienced your modera-'tion, will ſurround you with impreg-'nable ſtrength; with bulwarks againſt 'which no force can prevail, and which 'temerity will ſeldom attack. If you 'ſhould be aſſailed by the folly and 'injuſtice of ſome neighbouring pow-'er, all the reſt, being intereſted in 'your preſervation, will unite in your 'defence: the aſſiſtance of united na-'tions, who would find it their inte-'reſt to ſupport yours, would give 'you advantages greatly ſuperior to 'any that you can hope from theſe 'boaſted towers, which can only ren-'der irremediable thoſe evils they were 'intended to obviate. If you had been 'careful at firſt to prevent jealouſy in 'the neighbouring ſtates, your riſing 'city would have flouriſhed in peace, 'and you would have become the ar-'biter of all the nations in Heſperia. 'Let us, however, at preſent conſider 'only how the future can be made to 'atone for the paſt. You ſay, there 'are many colonies ſettled upon this 'coaſt from Greece; theſe, ſurely, are 'diſpoſed to ſuccour you; they cannot 'have forgotten the name of Minos, 'the ſon of Jupiter; they cannot have 'forgotten your atchievements at the 'ſiege of Troy, where you often ſig-'nalized yourſelf among the Grecian 'princes in the cauſe of Greece: why 'do you not engage theſe colonies in 'your intereſt?'

'Theſe colonies,' replied Idome-neus, 'have all reſolved to ſtand neu-'ter: they have, indeed, ſome incli-'nation to aſſiſt me; but the magnifi-'cent appearance of our city, while it 'is yet riſing from it's foundation, has 'alarmed them. The Greeks, as well 'as the reſt of our neighbours, are 'apprehenſive that we have deſigns 'upon their liberty: they imagine that,

'after having subdued the barbarians 'of the mountains, we shall push our 'ambition farther. In a word, all 'are against us: those who do not openly attack us, secretly wish to see us 'humbled; and Jealousy has left us 'without a single ally.'

'This is, indeed, a strange extremity,' said Mentor: 'by attempting 'to appear powerful, you have subverted your power; and, while you 'are the object of enmity and terror to 'your neighbours from without, your 'strength is exhausted within, to maintain a war which this enmity and 'terror have made necessary. You 'are indeed unfortunate to have incurred this calamity; but still more 'unfortunate to have derived from 'it but half the wisdom it might have 'taught you. Is it necessary you should 'lose a second kingdom before you 'learn to foresee those evils which expose you to such a loss? Leave your 'present difficulties, however, to me; 'tell me only what Grecian cities there 'are upon this coast.'

'The principal,' said Idomeneus, 'is Tarentum, which was founded 'about three years ago by Phalanthus. 'A great number of boys were born in 'Laconia of women that forgot their 'husbands during their absence in the 'Trojan war; when these husbands 'came back, the women renounced 'their children to atone for their crime; 'and the boys, being thus destitute 'both of father and mother, abandoned 'themselves, as they grew up, to the 'most criminal excesses. The laws 'being executed against them with 'great severity, they formed themselves 'into a body under Phalanthus, a bold, 'enterprizing, and ambitious chief; 'who, by various artifices, having 'gained the hearts of the young men, 'brought them to this coast, where they 'have made another Lacedemon of 'Tarentum. On another spot, Philoctetes, who gained so much renown 'at the siege of Troy, by bringing 'thither the arrows of Hercules, has 'raised the walls of Petilia; less powerful, indeed, than Tarentum, but 'governed with much greater wisdom. 'And, at a little distance, there is 'Metapontum, a city which the Pythians have founded under the direction of Nestor.'

'How!' said Mentor, 'have you 'Nestor in Hesperia? and could you 'not engage him in your interest? 'Nestor, under whose eye you have so 'often fought before the walls of Troy, 'and who was then your friend, engaged in a common cause, and endeared by mutual danger?'—'I have 'lost him,' said Idomeneus, 'by the 'artifices of these people, who are barbarians only in name; for they have 'had the cunning to persuade him 'that I intended to make myself tyrant 'of Hesperia.'—'We will undeceive 'him,' replied Mentor: 'Telemachus 'saw him at Pylos before he founded 'this colony, and before we undertook 'to search the world for Ulysses. By 'Nestor Ulysses cannot be forgotten; 'and he must still remember the tenderness which he expressed for Telemachus his son. Our principal care 'must be to remove his suspicions. 'This war has been kindled by the 'jealousy which you have excited in 'your neighbours; and by removing 'that jealousy it will be extinguished. 'Once more I entreat you to leave the 'management of this affair to me.'

Idomeneus was so moved by this address of Mentor, that he was at first unable to reply, and could only clasp him to his breast in an extasy of speechless tenderness; at last, though not without difficulty, he found words. 'Thou 'art,' said he, 'the messenger of Heaven! I feel thy wisdom, and renounce 'my errors; yet I confess, that the 'same freedom in another would have 'provoked my anger. Thou only 'couldst have persuaded me to seek for 'peace; I had resolved to perish or to 'conquer; but it is better that I should 'be guided by thy counsel than my own 'passions. How happy is Telemachus, 'who, with such a guide, can never 'wander as I have wandered! I trust, 'with implicit confidence, to thee: to 'thee the gods have communicated celestial wisdom; nor could the counsel 'of Minerva have been more salutary 'than thine. Go, then, promise, conclude, concede, whatever my power 'can fulfil, ratify, or give up: all that 'Mentor shall do Idomeneus shall approve!'

While Idomeneus was yet speaking, they were alarmed by a sudden and confused noise, the rattling of chariots, the neighing of horses, the shouts of men, and the sound of the trumpet.

The people cried out, that the enemy had taken a great compass, and come down, without attempting the passes that Idomeneus had secured, to besiege Salentum. The old men and the women were struck with consternation. 'Alas!' said they, 'have we then quitted our 'native country, the dear and fertile 'plains of Crete, and followed an un-'fortunate prince through all the dan-'gers of the seas, to found a new city, 'which, like Troy, shall be reduced to 'ashes!' From the walls, which were scarcely finished, there appeared, in the vast plain below, the casques, cui-rasses, and shields, of the enemy, which glittered in the sun, and almost dazzled the sight: their spears covered the earth to the horizon; like the rich harvests which Ceres, under the summer's sun, ripens in the fields of Enna, to reward the labour of the husbandman. Among these were discovered the chariots armed with scythes; and all the different nations in the confederacy were, by their arms and habits, easily to be distinguished.

Mentor, that he might view them to greater advantage, ascended a high tower, and Idomeneus and Telemachus followed him. They presently discovered Philoctetes on one side, and Nestor, who was easily known by his venerable age, with his son Pisistratus, on the other. 'How is this!' cried Mentor; 'you supposed that Philoc-'tetes and Nestor would content them-'selves with affording you no assist-'ance; but you see that they are in 'arms against you; and, if I am not 'deceived, those other troops, that 'come on with so deliberate a pace, 'and in such perfect order, are Lace-'demonians, under the command of 'Phalanthus. All are against you; 'there is not a single nation upon the 'coast of which you have not made an 'enemy, without intending it.'

Mentor, the moment he had made this discovery, descended hastily from the tower, and went towards a gate of the city, on that side towards which the enemy advanced: he immediately ordered the centinel to open it, and Idomeneus, astonished at the commanding dignity of his deportment, did not dare to ask his design. He went out at the gate; and, making a sign with his hand that nobody should follow him, advanced directly towards the front of the enemy; who were astonished to see a man, wholly unattended, present himself before them. While he was yet at a distance, he held out to them the branch of an olive, as a token of peace. When he was come near enough to be heard, he demanded that their chiefs should be assembled; and as soon as they were got together, he addressed them in these terms.

'I see before me the strength of eve-'ry nation that flourishes in this happy 'country; and I know that the gene-'rous purpose of this assembly is the 'defence of a common cause; of that 'liberty which is at once the birth-'right, the happiness, and the glory, 'of mankind. I honour your zeal; 'but permit me to point out an easy 'way, by which your liberty and ho-'nour may be preserved, without the 'effusion of blood. Among other 'princes in this assembly, I see Nestor: '—Thy years and wisdom, O Nestor! 'have acquainted thee with the cala-'mities of war, even when it is under-'taken with justice, and favoured by 'the gods. War is the most dreadful 'of all evils by which Heaven has af-'flicted man. Thou canst never for-'get what was suffered by the Greeks 'during the ten years that they spent 'before the walls of Troy; what divi-'sions among their chiefs! what ca-'prices of Fortune! what carnage by 'the hand of Hector! what calamity 'in distant cities, during the long ab-'sence of their kings; and what mis-'fortunes at their return! how some 'were shipwrecked on the promontory 'of Caphareus; and some perished, 'with circumstances of yet more hor-'ror, in the bosoms of their wives. 'The gods, doubtless, in their wrath, 'suffered them to be seduced by the 'false splendor of that expedition.— 'May they never, O people of Hespe-'ria! distinguish you by so fatal a 'victory! Troy, indeed, is in ashes; 'but it would have been better for 'Greece if she had still flourished in all 'her glory, and Paris had still en-'joyed, with Helen, such pleasures as 'are permitted to infamy and guilt. 'Does not Philoctetes, who was so 'long wretched and abandoned in the 'Isle of Lemnos, fear the like calami-'ties from a like war? Have not the

'people of Laconia ſuffered equally by 'the long abſence of their princes, 'their captains, and their ſoldiers, 'who went to the ſiege of Troy? And 'is there a ſingle Grecian, at this 'hour, upon the coaſt of Heſperia, 'that is not a fugitive from his coun-'try in conſequence of that fatal expe-'dition?'

During this addreſs, Mentor advanced towards the Pylians; and Neſtor, recollecting his features, came forward to ſalute him. 'It is with 'great pleaſure,' ſaid he, 'that I once 'more give my hand to Mentor. It 'is many years ſince I firſt ſaw you in 'Phocis: you was then only fifteen 'years old; but I perceived the dawn-'ing of that wiſdom which has ſince 'been ſo conſpicuous to the world. 'Tell us, however, by what chance 'you came hither; and what expe-'dient you have thought of to prevent 'a war? Idomeneus has compelled us 'to attack him. We demand only 'peace; which is our intereſt, and our 'deſire: but it is impoſſible that peace 'ſhould be ſecured till he is deſtroyed. 'He has violated all his engagements 'with the neighbouring people; and, 'if we were now to conclude a treaty 'with him, it would ſerve no other end 'than to diſſolve our confederacy, up-'on which only our ſafety depends. 'He has ſufficiently manifeſted his 'ambition to reduce every other na-'tion to ſlavery; and we have no 'means to eſtabliſh our own liberty 'but the ſubverſion of his new king-'dom. His want of publick faith 'has reduced us to this alternative, 'either of putting an end to his power, 'or receiving his yoke. If you can 'ſhew that he may ſtill be truſted with 'ſafety, and aſſure us of peace in con-'ſequence of a treaty, all the nations 'that you ſee here confederated againſt 'him will gladly lay down their arms, 'and we will confeſs that your wiſ-'dom is greater than ours.'

'You know,' replied Mentor, 'that 'Ulyſſes has entruſted his ſon Tele-'machus to my care. The young 'man, impatient to diſcover what was 'become of his father, went firſt to 'Pylos, where you received him with 'all the kindneſs that he had reaſon to 'expect from the friend of his father; 'and when he left you, appointed your 'own ſon to conduct him on his way. 'He went afterwards many diſtant 'voyages by ſea; he has viſited Sicily 'and Egypt, and the Iſlands of Cy-'prus and Crete: the winds, or rather 'the gods, have at length thrown him 'upon this coaſt, as he was returning 'to Ithaca. We are come juſt in time 'to ſpare you the horrors of another 'war; for you ſhall not now truſt in 'Idomeneus, but in the ſon of Ulyſſes 'and myſelf, for the fulfilling of 'whatever ſhall be ſtipulated in a treaty 'of peace.'

During this conference between Mentor and Neſtor, in the midſt of the confederate troops, Idomeneus and Telemachus, with all the Cretans under arms, were ſpectators of the ſcene from the walls of Salentum; they were very attentive to diſcover in what manner Mentor's diſcourſe was received; and wiſhed they could have been preſent at the conference of two men ſo venerable for age and wiſdom. Neſtor had always been conſidered as ſuperior to the other princes of Greece in experimental knowledge and graceful elocution: it was he that reſtrained the anger of Achilles, the pride of Agamemnon, the ferocity of Ajax, and the precipitate courage of Diomedes. Perſuaſion, ſweet as honey, diſtilled from his lips; and the ſound of his voice alone was ſufficient to excite attention: when Neſtor ſpoke, ſurrounding heroes were ſilent, and he only had the power of ſoothing diſcord into peace. He began now to feel the chilling influence of age; but his words were ſtill forcible and ſweet. He frequently related paſt events, that youth might be inſtructed by his experience; and, though his ſpeech was ſomewhat ſlow, yet his narratives were pleaſing.

But this venerable ſage, ſo admired by all Greece, ſeemed to loſe all his eloquence, and all his dignity, from the moment that he appeared in competition with Mentor: in compariſon with him, he ſeemed to be withered and depreſſed by age; for the vigour and activity of Mentor appeared to have ſuffered no injury from time. In the elocution of Mentor, though it was grave and ſimple, there was a vivacity and authority which began to be wanting in that of Neſtor: what he ſaid was ſhort, preciſe, and nervous; he made

no repetitions; and he ſpoke only to the point in queſtion. If it was neceſſary to mention the ſame thing more than once, either to inculcate or perſuade, it was always by ſome happy ſimile or alluſion. He had alſo the art of inſinuating truth by a kind of nameleſs complaiſance and good humour, when it was neceſſary to accommodate himſelf to particular diſpoſitions and capacities. There was ſomething in the appearance of theſe perſons that ſtrongly excited veneration and love among the multitude that ſurrounded them: the forces that were confederated againſt Salentum crouded one upon another, that they might get a nearer view of their perſons, and catch up ſome fragment of their diſcourſe; and Idomeneus, and the people that were with him, fixed their eyes upon them with the utmoſt eagerneſs and ardour, to diſcover the purport of what they ſaid by their geſtures and countenance.

END OF THE TENTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XI.

IN the mean time, Telemachus, who could no longer reſtrain his impatience, diſengaged himſelf from the crowd; and running to the gate by which Mentor had gone out, commanded it to be opened, with a tone of authority which was immediately obeyed. Idomeneus, who believed him to be ſtill ſtanding at his ſide, was in a few moments ſurprized to ſee him running croſs the plain, and not far from the place where Neſtor ſtood. Neſtor immediately knew him; and advanced with haſte in his looks, but with a ſlow and heavy pace, to receive him. Telemachus threw himſelf on his neck, and held him locked in his arms, without power to ſpeak: at laſt he cried out —'O my father! I fear not to claim 'you by the deareſt tie! The loſs of 'him from whom I derive my birth, 'and the parental kindneſs which I 'have experienced in you, give me a 'right to call you by that tender name. 'You are a father, whom I am again 'permitted to embrace! O might I 'once more be permitted thus to em'brace Ulyſſes! If anything can atone 'for his loſs, it is the finding his wiſ'dom, his virtues, and his tenderneſs, 'in you.'

The affectionate ardour of this addreſs melted Neſtor into tears; and he was touched with a ſecret pleaſure at perceiving the ſame expreſſion of tender ſenſibility in his young friend, which gave new grace to his countenance. The beauty, the ſweetneſs, and the noble confidence of this young ſtranger, who had, without precaution, ventured among ſo many enemies, aſtoniſhed the allies. 'Is not this the ſon 'of the old man,' ſaid they, 'who 'came to ſpeak with Neſtor? We cer'tainly ſee the ſame wiſdom at two 'ages; in one of them it is only in 'bloſſom, in the other it is matured 'into fruit.'

Mentor, who had with great pleaſure obſerved the tenderneſs with which Neſtor received Telemachus, availed himſelf of a diſpoſition ſo favourable to his purpoſe. 'Here is the ſon of 'Ulyſſes,' ſaid he, 'ſo dear to all 'Greece, and ſo tenderly beloved by 'you! I offer him as an hoſtage, as 'the deareſt pledge that can be given, 'for the accompliſhment of whatever 'ſhall be promiſed on the part of Ido'meneus. You cannot ſuppoſe that I 'would aggravate the loſs of the fa'ther by that of the ſon, or expoſe 'myſelf to the reproaches of Pene'lope for having ſacrified her child to 'the ambition of the new King of Sa'lentum. With this pledge, ye na-

'tions

'tions of Hesperia! voluntarily offered 'by himself, and sent by the gods that 'are lovers of amity, I begin my pro-'positions for establishing a lasting 'peace.'

At the name of peace a confused murmur was heard spreading from rank to rank; an inarticulate expression of anger, which was with difficulty restrained; for all that were present thought every moment lost by which the battle was delayed: they imagined that Mentor had no design but to soften their resentment, and rob them of their prey. The Mandurians, in particular, could not bear to think of being again deceived; and, as they feared that the eloquence of Mentor would gain over their allies, they frequently attempted to interrupt him: they began to suspect all the Greeks that were in the field; and Mentor, who perceived this suspicion, immediately resolved to increase it, that he might weaken the confederacy by dividing it into factions.

'I confess,' said he, 'that the Mandurians have reason to complain, and 'to insist upon satisfaction for the injury they have suffered; but it is not 'equally reasonable that the ancient 'inhabitants of the country should regard all Greeks who have established 'colonies upon this coast, with suspicion and malignity: the Greeks, 'therefore, ought to maintain a firm 'union among themselves, that they 'may be able to compel a proper treatment from the nations that surround 'them; although they ought not, upon 'any pretence, to usurp their territory. 'I know that Idomeneus has unfortunately given sufficient cause of jealousy; but this jealousy may easily 'be removed: Telemachus and myself 'are both ready to become hostages for 'his future good faith, and to continue in your power till his stipulations shall be fulfilled.—I know,' said he, addressing himself to the Mandurians, 'that you are provoked at the 'Cretans having seized the passes of 'the mountains by surprize, and secured to themselves the power of entering, at pleasure, the country to 'which you have retired, that you 'might leave them the level country 'upon the sea-coast: these passes the 'Cretans have fortified by high towers, 'strongly garrisoned; these towers, 'then, are the immediate cause of the 'war; if there is any other, let it be 'assigned.'

The chief of the Mandurians then advanced, and spoke to the following effect. 'Whatever is the cause of the 'war, we have done every thing that 'was possible to avoid it: the gods are 'our witnesses that we made use of 'every art to keep Peace among us, till 'she was driven away by the restless ambition of the Cretans, and the perfidy 'that made it impossible to trust them, 'even on their oath. These infatuated 'people have reduced us to the fatal 'necessity of perishing ourselves, or 'destroying them. While they continue in possession of the passes they 'have fortified, we shall always apprehend a design to invade our territory, 'and enslave our persons. If they had 'a sincere desire to live at peace with 'their neighbours, they would rest satisfied with the country that we have 'voluntarily ceded to them: they 'would have formed no ambitious design against the liberty of others; 'and, consequently, could never be 'solicitous to secure the avenues by 'which their territory could be invaded. But, wise as thou art, O full 'of days! thou knowest them not; 'and it is by misfortune only that we 'know them: cease, then, O beloved 'of Heaven! to prevent so just and 'necessary a war, without which Hesperia must for ever despair of peace. 'They are an ungrateful, a perfidious, 'and inhuman people, whom the gods 'have sent among us in their anger to 'interrupt our tranquillity, and punish 'our offences: but the gods, when they 'have punished, will avenge us; and 'our enemies also shall experience that 'they are just.'

At these words the whole assembly was moved; and it seemed as if Mars and Bellona were passing from rank to rank, and kindling in every bosom that rage of war which Mentor had laboured to extinguish. But he addressed himself again to the assembly in these terms. 'If I offered promises only, they might 'reasonably be rejected; but what I 'offer you is certain and immediate 'advantage. If you are not content 'to receive Telemachus and myself as 'hostages, twelve of the noblest and 'bravest Cretans shall be delivered into 'your hands. It is, however, but just 'that hostages should also be given on 'your

your part; for Idomeneus, though he desires peace, desires it without fear, and without meanness: he desires peace upon the same principles on which you say you desire it, wisdom and moderation; not because he desires to repose in voluptuous tranquillity, or is terrified by a prospect of the dangers of war: he is, like you, ready to perish or to conquer; but he prefers peace to the most splendid victory; he disdains the fear of being vanquished; but he confesses that he fears to be unjust, and is not ashamed to make an atonement for his faults. He offers you peace with the sword in his hand: but he would not haughtily impose it upon his own conditions; for he sets no value upon a compulsory treaty. He desires a peace in which all parties shall be content, which shall put an end to all jealousies, appease all resentment, and remove all distrust: his sentiments are just what you would wish them to be; and nothing is necessary but to convince you of this truth, which would not be difficult if you would hear me without prejudice and passion.—Hear, then, ye nations, distinguished by valour!—and hear, ye chiefs, whom wisdom has united!—what I shall now offer on the part of Idomeneus. It is not just that he should invade the territory of his neighbours; neither is it just that his territory should be invaded: he consents that the towers, by which he has fortified the passes, should be garrisoned by neutral troops.—You, Nestor—and you, Philoctetes—are of Grecian origin; yet, in this quarrel, you have declared against Idomeneus: you cannot, therefore, be suspected of partiality to his interests; you take part only in the common cause, the peace and liberty of Hesperia. To you, then, the passes which have been the cause of war shall be confided: you have not less interest in preventing the original natives of Hesperia from destroying Salentum, a new colony like your own, than in preventing Idomeneus from usurping the possessions of his neighbours; hold, then, the balance between them; and, instead of destroying, by fire and sword, a people whom you ought to cherish and to love, secure to yourselves the glory of acting at once as mediator and judge. You will, perhaps, tell me, that these conditions are too good to be fulfilled; but I shall abundantly satisfy you that Idomeneus is sincere. The hostages which I have already mentioned shall be reciprocally given, and detained till the passes shall be put into your hands. When the security, not only of Salentum, but of all Hesperia, is at your discretion, will you not be content? Whom then can you distrust but yourselves? You do not dare to confide in Idomeneus: but, as a proof that his intention is honest, he is ready to confide in you; he is ready to trust you with the quiet, the life, and the liberty, of himself and his people. If it is true that you desire only an equitable and lasting peace, such a peace is now offered you upon terms that leave you no pretence to reject it. Let me, however, once more caution you against imagining that Idomeneus has made this proposal from fear: his motives are prudence and equity; and, conscious to the rectitude of his intention, he will be under no concern about your opinion, though you shall impute that to weakness which he knows to proceed from virtue. He was, in the beginning, guilty of some faults; and he thinks it an honour to acknowledge them, by the offer of such terms as anticipate your wishes. He who hopes that he shall be able to hide his faults, by affecting to support them with arrogance and pride, discovers the most deplorable weakness, the most despicable vanity, and the grossest ignorance of his own interest; but he who acknowledges his faults to an enemy, and offers reparation, gives the strongest proof that he can never commit them again; and displays a wisdom and fortitude which, if peace is rejected, must make his enmity formidable. Beware, then, that the fault in the present quarrel does not become yours. If you reject Justice and Peace, when they sue for your acceptance, be assured that the cause of Peace and Justice will be avenged; and Idomeneus, who had just reason to fear the displeasure of the gods, will engage

'gage them in his favour againſt you. 'Telemachus and myſelf will take up 'arms in his defence; and I call all 'the powers, both of heaven and of 'hell, to witneſs, that the propoſals 'which I have now offered you are 'juſt!'

Mentor then lifted up the olive-branch which he held in his hand, that the diſtant multitude might behold the ſymbol of peace. The chiefs, who ſaw him near, were aſtoniſhed and dazzled with the celeſtial radiance that ſparkled in his eyes; and perceived in him ſomething majeſtick and commanding beyond all that fancy had given to created beings. That magick of his eloquence, at once ſo forcible and ſo ſweet, had, as it were, ſtolen away their hearts: it's power was ſecret, but irreſiſtible; like that of the myſterious ſpells, which, in the dead ſilence of the night, arreſt the moon and the ſtars of heaven, calm the raging of the ſea, command the winds and the waves to be ſtill, and ſuſpend the moſt rapid rivers in their courſe.

He appeared, in the midſt of this rude and impetuous multitude, like Bacchus ſurrounded by tigers, whoſe ferocity had been charmed away by the ſweetneſs of his voice, till they expreſſed their fondneſs by their careſſes, and their ſubmiſſion by licking his feet. At firſt, the whole aſſembly was ſilent; the chiefs looked upon each other, unable to oppoſe the eloquence of Mentor, and wondering who he could be. Every eye of the ſurrounding multitude was immoveably fixed upon him; and every tongue was held ſilent, for fear he ſhould have ſtill ſomething to ſay, which the words of another might prevent from being heard. Though they conceived nothing that could be added to what he had ſaid already, yet they wiſhed that he had not been ſilent ſo ſoon; and his words might be ſaid to be engraven upon their hearts. His eloquution made him not only believed, but beloved; and held in ſuſpenſe all the faculties of thoſe that heard him, who ſcarce dared even to breathe, leſt they ſhould loſe the leaſt word which iſſued from his lips.

This ſilence was ſucceeded by a kind of low murmur, which gradually diffuſed itſelf through the whole aſſembly: it was not the confuſed ſound of inarticulate indignation, but rather the whiſper of gentleneſs and complacency, which were before ſilently expreſſed in every countenance. The Mandurians, who had been ſo lately tranſported with rage, now let their weapons fall from their hands; and the fierce Phalanthus, with his Lacedemonians, wondered to find themſelves ſoftened into kindneſs: the reſt of the united nations began to ſigh after the peace which had been held up before them; and Philoctetes, whoſe ſenſibility had been increaſed by miſfortune, could not refrain from tears. Neſtor, who was ſo tranſported with admiration and delight at the diſcourſe of Mentor, that he was unable to ſpeak, embraced him with ineffable tenderneſs; and the whole multitude cried out together, as if by a ſignal—'O ſtranger! thy wiſdom has diſarmed 'us.—Peace! Peace!' In the firſt interval of ſilence, Neſtor attempted to ſpeak; but the troops, fearing he might ſtart ſome difficulty, again cried out, with the utmoſt impatience—'Peace! 'Peace!' and the chiefs found no way of putting them to ſilence but by joining in the exclamation.

Neſtor, perceiving that a ſet diſcourſe could not be heard, contented himſelf with ſaying—'You ſee, O Mentor! 'what wonders the words of a good 'man can produce! When Wiſdom 'and Virtue ſpeak, every paſſion is 'calm: our reſentment, however juſt, 'is changed into friendſhip; and our 'impatience for war into a deſire of 'perpetual peace. The peace that you 'have offered we accept.' The chiefs, at the ſame time, ſtretched out their hands, in token of their conſent.

Mentor now ran towards the gate of Salentum to get it opened, and to acquaint Idomeneus that he might leave the city without fear. In the mean time, Neſtor went up to Telemachus, and embraced him. 'My amiable 'young friend,' ſaid he, 'thy father 'was the wiſeſt of all the princes of 'Greece! Mayeſt thou be favoured 'with equal wiſdom, and with better 'fortune. The ſimilitude of your perſons is great; and the remembrance 'of Ulyſſes, which that has revived, 'contributed to ſoften our reſentment.' Phalanthus, though he was by nature fierce and unfeeling, and though he had never ſeen Ulyſſes, was, notwithſtanding, touched at his misfortunes,

and those of his son; and the chiefs gathering round Telemachus, were pressing him to relate his adventures; when Mentor returned with Idomeneus, and the Cretan youth, who followed in his train.

At the sight of Idomeneus the resentment of the confederate nations began to revive; but Mentor extinguished the fire before it broke out. 'Why do we delay,' said he, 'to 'conclude this sacred alliance, which 'the powers of Heaven shall witness 'and defend? May the gods avenge 'it's violation, by whomsoever it 'shall be violated! and may all the 'horrors of war, averted from the 'faithful and the innocent, descend 'upon the perjured and execrable 'head of him whose ambition shall 'dare to trample upon the sacred rights 'of this alliance! May he be detested 'both in heaven and upon earth! May 'he derive no advantage from his per'fidy! May the infernal Furies, in 'the most horrid forms, excite in his 'breast everlasting rage and despair! 'Let him perish without hope of bu'rial! Let his limbs be the prey of 'vultures and of dogs! When he de'scends to the infernal regions, may 'the Gulph of Tartarus receive him! 'and may he there suffer severer tor'ments than those of Tantalus, Ixion, 'and the Danaids, for ever and for 'ever! But may this peace rather re'main unshaken, like the mountains 'of Atlas, that sustain the skies! May 'it be revered by every nation upon 'earth, and it's blessings descend from 'generation to generation! May the 'names of those who have made it be 'held in admiration and love by our 'latest posterity! Let it stand as a mo'del for every peace that shall be here'after founded upon equity and good 'faith! and let all nations, that desire 'to secure happiness by unanimity, 'follow the example of the people of 'Hesperia!'

Idomeneus, and the rest of the princes, then ratified the peace upon the conditions that had been proposed, by an oath; and twelve hostages were interchanged between them. Telemachus, by his own choice, was one of these given by Idomeneus; but the allies would not consent that Mentor should be another; insisting that he should remain with Idomeneus, that he might answer for his conduct, and superintend his council, till his engagements should be perfectly fulfilled. An hundred heifers, as white as snow, and an hundred bulls of the same colour, having their horns gilt, and adorned with garlands of flowers, were then sacrificed between the camp and the city. The bellowing of the victims that fell under the sacred knife resounded from the neighbouring hills; their blood flowed in a smoking torrent on every side; and the most exquisite wines were poured abundantly in libations to the gods: the aruspices consulted the entrails, still panting with the remains of life; and the priests burnt an incense upon the altar, which rose in a cloud of fragrance, and perfumed all the plain.

In the mean time, soldiers on both sides forgot that they had been enemies, and began to entertain each other with their adventures: they resigned themselves to a pleasing relaxation after their labours, and tasted the sweets of peace by anticipation. Many of those who had followed Idomeneus to the siege of Troy, recollected their acquaintance in the soldiers of Nestor, with whom they had fought in the same cause; they embraced each other with great affection, and mutually related all that happened to them, after they had laid the magnificent city, that was the glory of Asia, in ruins: they laid themselves down upon the grass, crowned themselves with flowers, and rejoiced over the wine which had been brought in large vases from the city to celebrate the blessings of the day.

During this scene of chearfulness and amity, Mentor cried out, as by a sudden impulse—'Henceforth, O ye 'kings and leaders! these assembled 'nations, although disguised by va'rious names, and governed by dif'ferent chiefs, shall be one people! 'Thus do the gods, who love the 'creatures of their power, delight to 'become the band of union between 'them. What is the race of man, 'but one family widely scattered upon 'the earth! All men by nature are 'brothers, and should be mutually 'endeared by a brother's love: ac'cursed be those impious barbarians, 'who seek for glory in the kindred

'blood,

'blood, which differs but in name 'from their own! War, indeed, is 'sometimes neceſſary; but the neceſ- 'ſity of war is the reproach of man. 'Let ambitious royalty no more pre- 'tend that war is to be deſired as the 'means of glory; for nothing can be 'glorious that is inhuman. He that 'would acquire glory at the expence 'of humanity is a monſter, and not a 'man; nor can true glory be thus ac- 'quired: glory is nothing more than 'the radiance of virtue; and the virtue 'of a prince is moderation and bene- 'volence. The incenſe of adulation 'may be offered to the vanity and the 'folly of a tyrant; but even thoſe 'that offer it confeſs, in the ſecret lan- 'guage of their heart, that glory is 'leſs deſerved in proportion as it is 'diſhoneſtly ſought. He ought to be 'lightly eſteemed of men, by whom 'men are ſo lightly eſteemed, that, to 'gratify a brutal vanity, he will de- 'luge the earth with their blood. 'Happy is the prince who loves his 'people, and is beloved by them; who 'has confidence in his neighbours, 'and whoſe neighbours have confi- 'dence in him; who is ſo far from 'making war againſt them, that he 'prevents their making war againſt 'each other; and who can excite envy 'in foreign ſtates only by the happi- 'neſs which he diffuſes through his 'own! Let your aſſemblies, then, O 'ye powers of Heſperia! be frequent: 'let all the princes that are now pre- 'ſent meet at leaſt once in three years, 'to confirm the preſent peace by a rei- 'terated vow; to repeat your mutual 'promiſes, and deliberate upon your 'common intereſts. While you poſ- 'ſeſs the plenty of this delightful 'country, united by the bands of 'peace, you will at home be glorious, 'and abroad invincible. Diſcord 'only, that infernal fury, who aſ- 'cends from hell to torment man- 'kind, can interrupt the felicity which 'is deſigned you by the gods!'

'Our readineſs to conclude a peace,' replied Neſtor, 'is a ſufficient teſti- 'mony that we had been far from en- 'gaging in a war from vain glory, or 'with an unjuſt deſign of aggrandiz- 'ing ourſelves at the expence of our 'neighbours. But what can be done, 'when, among the princes that ſur- 'round us, there is one who acts by 'no law but his own intereſt, and 'loſes no opportunity of invading the 'dominions of others? Do not ima- 'gine that I am now ſpeaking of Ido- 'meneus; for to him I no longer im- 'pute ſuch a character: our danger 'now lies only from Adraſtus the king 'of the Daunians. This tyrant de- 'ſpiſes the gods, and believes that all 'the people upon earth are born only 'to contribute to his glory by the moſt 'abject ſervitude: he does not deſire 'ſubjects, to whom he would ſtand in 'the double relation of king and fa- 'ther; he deſires only ſlaves and wor- 'ſhippers, and has directed divine ho- 'nours to be paid him. The blind 'caprice of Fortune has hitherto pro- 'ſpered his undertakings. We were 'haſtening to attack Salentum, that 'we might ſuppreſs a power in it's 'infancy, likely to become formida- 'ble, and be at liberty to turn our 'whole force againſt Adraſtus, who 'is already a powerful enemy. He 'has taken ſeveral towns from our al- 'lies, and has defeated the Croton- 'ians in two battles. He ſcruples no- 'thing to gratify his ambition; and 'if he can cruſh his enemies, he cares 'not whether it be by fraud or force. 'He has amaſſed great treaſures; his 'troops are well diſciplined, and inured 'to war: he has experienced officers, 'and is well ſerved; he ſuperintends 'himſelf whatever is done by his or- 'ders; he ſeverely puniſhes the leaſt 'fault, and rewards ſervices with 'great liberality. He ſuſtains and 'animates his troops by his own cou- 'rage; and if his conduct was regu- 'lated by equity and good faith, he 'would be a moſt accompliſhed prince: 'but he fears neither the vengeance of 'the gods, nor the reproaches of con- 'ſcience; and he conſiders reputation 'itſelf as a mere phantom, by which 'weak minds only can be influenced. 'In his eſtimation, there is no real 'and ſubſtantial good, but the poſ- 'ſeſſion of great riches, the power of 'inſpiring terror, and of trampling 'mankind under foot. His army 'will very ſoon enter our dominions; 'and if we cannot acquire ſtrength to 'reſiſt him by a general confederacy, 'all hope of liberty muſt ceaſe for 'ever. It is not leſs the intereſt of

'Idomeneus, than of other powers, to 'oppose this tyrant, who will suffer no-'thing to be free that his power can 'enslave. If we should be vanquish-'ed, Salentum must fall with us; let 'us therefore unite, for our common 'defence, without delay.' While Nestor was thus speaking, they advanced towards the city; for Idomeneus had invited all the kings and principal officers to pass the night within the walls.

END OF THE ELEVENTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XII.

THE allies had now pitched their tents, and the field was covered with rich pavilions of all colours, in which the weary Heſperians reſigned themſelves to ſleep. In the mean time, the princes and their retinue having entered the city, were ſtruck with aſtoniſhment to ſee ſo many magnificent buildings, which had riſen in ſo ſhort a time; a city of which ſo formidable a war had retarded neither the growth nor the decoration.

They admired the wiſdom and vigilance of Idomeneus, who had founded ſo ſplendid a kingdom; and concluding that the confederacy againſt the Daunians would acquire great ſtrength by the acceſſion of ſuch an ally, they invited him to come into it. Idomeneus thought it reaſonable to comply, and promiſed them troops; but as Mentor was perfectly acquainted with all that was neceſſary to render a kingdom flouriſhing, he had reaſon to believe that the power of Idomeneus was not ſo great in reality as in appearance; he therefore took him aſide, and addreſſed him to this effect.

'You ſee that our endeavours have 'not been unſucceſsful; we have ſecured 'Salentum from deſtruction, but you 'only can raiſe her to glory: the go'vernment of the people depends upon 'you; and it is your taſk to emulate 'the wiſdom of Minos, and ſhew that 'you are worthy of your deſcent. I 'continue to ſpeak freely to you, ſup'poſing that you love truth and deſpiſe 'flattery. While theſe princes were 'praiſing your magnificence, I could 'not but reflect in ſilence upon your 'temerity.' At the word *temerity*, Idomeneus changed countenance; his eyes ſparkled, his cheeks glowed, and he was on the point of interrupting Mentor by expreſſions of reſentment. 'I ſee,' ſays Mentor, in a voice that was modeſt and reſpectful, though not faltering or irreſolute, 'that the word '*temerity* has given you offence; and I 'confeſs that, if it had been uſed by 'any other than myſelf, your diſplea'ſure would have been juſt: for there 'is a reſpect due to kings; and they 'have a jealous ſenſibility, which even 'thoſe who reprove them ſhould be 'careful not to wound. To them the 'voice of Truth is ſufficiently diſpleaſ'ing, however gentle the terms: but I 'hoped that you would have permitted 'me to ſpeak of your faults without a 'ſtudied ſoftneſs of expreſſion; that 'you would have indulged me in my 'deſign of accuſtoming you to hear 'things called by their names, and of 'teaching you to diſcover what others 'think, when their reſpect ſuppreſſes 'their thought. If you would not re-

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'ſign yourſelf to voluntary deception, 'you muſt always conceive more than 'is ſaid, when the ſubject is to your 'diſadvantage. As to myſelf, I am 'ready to ſoften my expreſſions, if 'they muſt be ſoftened; but it would 'ſurely be more for your intereſt, that 'a man, abſolutely neutral in your af-'fairs, without intereſt, connection, 'or dependance, ſhould, when he ſpeaks 'to you in private, ſpeak plain. No 'other will ever dare to do it; you 'will be condemned to ſee Truth im-'perfectly; you will be a ſtranger to 'her face, for ſhe will never appear be-'fore you but in a gaudy veil.'

Idomeneus, whoſe firſt impatience had already ſubſided, began now to be aſhamed of his weakneſs. 'You ſee,' ſaid he to Mentor, 'what conſtant flat-'tery will do. I owe to you the pre-'ſervation of my new kingdom; and 'there is no truth that I ſhall not think 'myſelf happy to hear from your lips. 'Remember, with pity, that I have been 'long tainted with the poiſon of adula-'tion; and that, even in my misfortunes, 'I was ſtill a ſtranger to truth. Alas! 'no man has ever loved me enough to 'ſay what he thought I ſhould be diſ-'pleaſed to hear.'

The heart of Idomeneus melted as he ſpoke, the tears ſtarted to his eyes, and he embraced Mentor with great tender-neſs. 'It is with the utmoſt regret,' ſaid Mentor, 'that I give you pain: 'but I am conſtrained; I cannot be-'tray you by concealing truth. Could 'you act otherwiſe in my place? If 'you have always been deceived till 'now, it was becauſe you choſe to be 'deceived; it was becauſe you feared 'to find ſincerity in thoſe that were to 'give you counſel. Have you ſought 'thoſe who were moſt diſintereſted, 'thoſe who were moſt likely to contra-'dict you? Have you preferred ſuch as 'were leaſt devoted to your pleaſure 'and their own intereſt; ſuch as ap-'peared moſt capable of oppoſing your 'paſſions when they were irregular, 'and your ſentiments when they were 'unjuſt? When you have detected a 'flatterer, have you baniſhed him from 'your preſence, and withdrawn your 'confidence from thoſe whom you ſu-'ſpected? Have you done what thoſe do 'who love truth, and deſerve to know 'it? Have you now fortitude to ſuffer 'the humiliation of hearing thoſe truths 'by which you are condemned? Let me 'make the experiment: I muſt again 'tell you, that what has gained you ſo 'much praiſe deſerves cenſure. While 'you are ſurrounded with enemies, and 'yet a foreigner in the country, you 'dream only of adorning your new city 'with magnificent buildings: to this, 'as you have confeſſed to me, you 'have ſacrificed your repoſe, and in 'this you have exhauſted your wealth. 'You have thought neither of aug-'menting your people, nor of culti-'vating the country. Does not your 'power depend wholly upon a nume-'rous people, and a country highly 'cultivated for their ſubſiſtence? A 'long peace is neceſſary, at the firſt 'eſtabliſhment of a ſtate, for increaſing 'the people; and you ought at preſent 'to think of nothing but agriculture 'and legiſlation. You have been hur-'ried by a vain ambition to the brink 'of a precipice; and, to gain the ap-'pearance of being great, you have 'ſapped the foundations of ſubſtantial 'grandeur. Let theſe errors be cor-'rected without delay; ſuſpend all 'theſe works of idle magnificence; re-'nounce the pomp that will reduce your 'new city to ruins; releaſe your people 'from fatigue, and endeavour to faci-'litate marriage, by procuring them 'plenty. Remember that you are a 'king only in proportion as you have 'ſubjects to govern; and that the mea-'ſure of your power is not the extent 'of your dominions, but the number of 'their inhabitants. Let your territory 'be fertile, however ſmall; and let it 'ſwarm with people at once well diſci-'plined and induſtrious: and if you 'can make theſe people love you, you 'will be more powerful, more happy, 'and more glorious, than all the con-'querors that have ravaged the earth.'

'What ſhall I do then,' ſaid Idome-neus, 'with reſpect to the princes that 'have ſolicited me to join the confede-'racy? ſhall I confeſs to them the 'weakneſs of my ſtate? It is, indeed, 'true that I have neglected agricul-'ture, and even commerce, notwith-'ſtanding the uncommon advantages 'of my ſituation: I thought only of 'making a magnificent city; but muſt 'I, then, my dear Mentor, diſhonour 'myſelf in the preſence of ſo many 'kings, by acknowledging my indiſ-'cretion?. If it muſt be done, I will

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'do it readily,' whatever mortification 'I ſuffer: for you have taught me, that 'a king is born for his people, owes 'himſelf wholly to them, and ought 'always to prefer the publick welfare to 'his own reputation.'

'This ſentiment,' ſaid Mentor, 'is 'worthy the father of his people; and 'for this, and not for the vain magni-'ficence of your city, I reverence you 'as a king worthy of the name. But 'your honour muſt be preſerved, even 'for the advantage of your ſtate; leave 'this to me. I will make theſe princes 'believe that you are engaged to eſta-'bliſh Ulyſſes, if he is yet living; or 'his ſon, if he is dead; in the govern-'ment of his kingdom, and drive the 'ſuitors of Penelope from Ithaca by 'force. They will at once perceive 'that this cannot be effected without 'numerous troops; and will therefore 'readily conſent that you ſhall at firſt 'afford them but a ſlight aſſiſtance 'againſt the Daunians.'

At theſe words Idomeneus appeared like a man ſuddenly relieved from a burden that was cruſhing him by it's weight. 'This, indeed,' ſaid he, 'my 'dear Mentor, will preſerve my repu-'tation, and the honour of this riſing 'city, by hiding it's weakneſs from the 'neighbouring ſtates: but with what 'appearance of truth can it be preten-'ded that I am about to ſend troops to 'Ithaca, for the eſtabliſhment of Ulyſ-'ſes, or at leaſt of Telemachus, while 'Telemachus himſelf is engaged in a 'war againſt the Daunians?'—'Be in 'no pain about that,' replied Mentor; 'I will ſay nothing that is falſe. The 'veſſels that you are fitting out to eſta-'bliſh your commerce will ſail to the 'coaſt of Epirus, and will effect two 'purpoſes at once; they will bring back 'the foreign merchants, whom high 'duties have driven from Salentum; 'and they will ſeek inteiligence of 'Ulyſſes: if he is ſtill living, he can-'not be far from the ſeas that divide 'Greece from Italy; and it has been 'confidently reported, that he has been 'ſeen among the Phœnicians. But if 'Ulyſſes ſhould not be found, your 'veſſels will render an important ſervice 'to his ſon; they will ſpread terror, 'with the name of Telemachus, through 'all Ithaca, and the neighbouring coun-'try, where it is now believed that he 'is dead, as well as his father: the 'ſuitors of Penelope will be ſtruck with 'aſtoniſhment to learn, that he is re-'turning with the forces of a power-'ful ally; the Ithacans will be awed 'into obedience; and Penelope will be 'encouraged to perſiſt in her refuſal 'of a ſecond huſband. Thus will you 'render ſervice to Telemachus, while 'he is rendering ſervice to you, by 'taking your place in the confederacy 'againſt the Daunians.'—'Happy is 'the king,' ſaid Idomeneus, 'that is 'favoured with ſuch counſel; but 'doubly happy is he who feels it's im-'portance, and improves it to his ad-'vantage! A wiſe and faithful friend 'is better than a victorious army: yet 'kings too often withdraw their confi-'dence from the faithful and the wiſe, 'of whoſe virtue they ſtand in awe; and 'reſign themſelves to flatterers, of whoſe 'perfidy they have no dread. I fell 'myſelf into that fatal error; and I will 'relate to you the misfortunes that I 'drew upon myſelf by a connection 'with a falſe friend, who flattered my 'paſſions, in hopes that, in my turn, I 'ſhould gratify his.'

Mentor found it eaſy to convince the allies that Idomeneus ought to take charge of the affairs of Telemachus, while Telemachus was, on his behalf, engaged in the confederacy; and they were well ſatisfied to have among them the ſon of the great Ulyſſes, with a hun-dred Cretan youths, whom Idomeneus had put under his command: theſe young men were the flower of the no-bility, whom Idomeneus had brought from their native country, and whom Mentor had adviſed him to ſend on this expedition. 'It is neceſſary,' ſaid he, 'to increaſe the number of your people 'during peace; but, to prevent a na-'tional inſenſibility to military honour, 'and ignorance of military art, it is 'proper to ſend the young nobility into 'foreign ſervice. This, by connecting 'the idea of a ſoldier's character with 'that of noble deſcent and elevated 'rank, will be ſufficient to kindle and 'keep alive a national ſenſe of glory, a 'love of arms, a patience of fatigue, a 'contempt of death, and even an ex-'perimental knowledge of the art of 'war.'

The confederate princes departed from Salentum, well content with Ido-meneus, and charmed with the wiſdom of Mentor. They were alſo highly

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pleased to be accompanied by Telemachus: but Telemachus was overwhelmed with grief when he came to part with his friend. While the kings were taking their leave of Idomeneus, and vowing to preserve their alliance inviolable for ever, Mentor held Telemachus to his breast in a transport of silent tenderness, and found him wet with his tears. 'I have no joy,' said Telemachus, 'in the search of glory; 'I feel no passion but grief at our separation; and think that the fatal time 'is returned, when the Egyptians forced 'me from your arms to a distant country, without hope of seeing you again.' Mentor soothed him with words of gentleness and comfort. 'This separation,' said he, 'is very different 'from that in Egypt; it is voluntary, 'it will be short, and it will be rewarded with glory. You must love me, 'my son, with less tenderness, and 'more fortitude; you must accustom 'yourself to my absence; for the time 'is coming when we must part for ever! 'and you should learn what is right, 'rather from the inspiration of Wisdom and Virtue, than from the presence of Mentor.'

The goddess, who was concealed under the figure of Mentor, then covered Telemachus with her ægis, and diffused within him the spirit of wisdom and foresight, of intrepid courage, and gentle moderation; virtues which so rarely meet. 'Go,' said she, 'wherever you 'are called by duty, without considering whether it be dangerous or safe: 'a prince may avoid danger with less 'disgrace by declining a war, than by 'keeping aloof in battle. The courage of him who commands others 'should never be doubtful: if it is desirable that a nation should preserve 'it's prince, it is still more desirable 'that the prince should preserve his 'honour. Remember, that the commander of others should also be their 'example, and excite the courage of 'his army by a display of his own. 'Fear no danger then, O Telemachus! 'but rather perish in the combat than 'bring your valour into question. The 'sycophants who would appear most 'forward in persuading you not to expose yourself to danger, when danger 'is become necessary, would be the first 'to whisper that you wanted courage, 'if you should take their advice. Do 'not, however, incur danger unnecessarily; courage is a virtue only in proportion as it is directed by prudence; 'without prudence it is a senseless contempt of life, a mere brutal ardour. 'Precipitate courage secures no advantage: he who, in danger, does not 'possess the perfect recollection of his 'mind, is rather furious than brave; 'and is superior to fear only as he is 'incapable of thought; in proportion 'as he is free from perturbation, he is 'timid; and if he does not fly, is in 'confusion: his mind is not at liberty 'to dispense proper orders, nor to seize 'and improve the transient but important opportunities which arise in battle, 'of distressing the enemy, and doing 'service to his country. If he has the 'ardour of a soldier, he has not the 'discernment of a commander; neither 'has he that courage which is requisite 'even in the private man; for the private man ought to preserve, in the heat 'of action, such presence of mind as is 'necessary to understand and obey the 'orders of his officer. He that exposes 'himself rashly, interrupts the order and 'discipline of the troops, gives an example of pernicious temerity, and frequently exposes the whole army to 'irretrievable disadvantages. Those 'who prefer the gratification of their 'own idle ambition to the security of a 'common cause, deserve rather punishment than reward.

'Be careful, my dear son, to avoid 'precipitation, even in the pursuit of 'glory; for glory is to be acquired only 'by waiting in patient tranquillity for 'the moment of advantage. Virtue is 'more revered, in proportion as she appears to be quiet, placid, and unassuming. As the necessity of exposing 'yourself to danger increases, so should 'your expedients, your foresight, and 'your courage. Remember also to 'avoid whatever may draw upon you 'the envy of your associates; and never 'let the success of another excite envy 'in you: give praise liberally to whatever shall merit praise, yet never commend a mixed character indiscriminately; display the good with pleasure, hide the bad, and let it not be 'remembered but with compassion. 'Never decide in the presence of old 'commanders, who have all the experience that you want: hear their opinions with deference, consult them,

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'solicit the assistance of the most skilful, and never be ashamed to attribute your best actions to their counsel.

'Lastly, Never listen to any discourse which tends to make you jealous or mistrustful of other chiefs. Speak your mind to them with confidence and ingenuity. If you think their behaviour to you has been exceptionable, open your heart to them at once, and tell them why you think so: if they are capable of feeling the noble generosity of this conduct, they will be delighted with it; and you will find no difficulty in obtaining from them all the concessions that you can reasonably expect. If their insensibility is so gross, that the rectitude of this behaviour is lost upon them, you will at least have gained an experimental knowledge of what may be expected from them; you will order matters so, that you may have no more contest with them during the war; and you will have nothing to reproach yourself with on their account. But, above all, be careful never to drop the least hint of your displeasure before sycophants, who are ever busy to sow jealousy and division. I will remain here,' continued Mentor, 'to assist Idomeneus in taking those measures which are indispensably necessary for the good of his people, and for compleating the correction of those faults which evil counsellors and flatterers have seduced him to commit, in the establishment of his new kingdom.'

At this slight censure of Idomeneus, Telemachus could not help expressing some surprize at his conduct, not without some mixture of contempt. But Mentor checked him in a tone of severity: 'Do you wonder,' said he, 'that the most estimable of men are men still; and, among the innumerable snares and perplexities which are inseparable from royalty, discover some traces of human infirmity? In Idomeneus, the ideas of pomp and magnificence have been planted and nurtured from his youth: and where is the philosopher who, in his place, would always have been superior to flattery? He has, indeed, suffered himself to be too much influenced by those in whom he confided: but the wisest kings, whatever is their precaution, are often deceived. A king cannot do every thing himself; he must therefore have ministers, and in these ministers he must confide: besides, a king cannot know those that surround him so well as they are known by others; for, in his presence, they never appear without a mask; and every artifice that cunning can devise is practised to deceive him. Alas, my dear Telemachus! your own experience will confirm this truth but too well. We never find either the virtues or abilities in mankind that we seek; and with whatever diligence and penetration we study their characters, we are every day mistaken in our conclusions. We can never avail the publick of all the virtues and abilities that we find; for the best men have their prejudices, their aversions, and their jealousies; they will seldom give up any opinion, however singular, or renounce any foible, however pernicious. The greater the dominion, the more numerous must be the ministry; for there will be more that the prince cannot do himself, and therefore more that he must do by others: and the greater the number of those to whom he must delegate his authority, the more liable he is to be somewhere mistaken in his choice. He who is a severe censor of kings today, would to-morrow govern much worse than those whom he condemns; and if he was entrusted with the same power, would commit the same faults, and many others much greater. A private station, if a man has some degree of natural eloquence, conceals defects, displays shining talents to advantage, and makes him appear worthy of all the posts that he does not fill: but authority brings a man's abilities to a severe test, and discovers great faults, which the shades of obscurity concealed. Greatness resembles those glasses which represent every object larger than it is: every defect seems to expand in an elevated situation; where things, in themselves small, are in their consequences great, and the slightest faults excite vehement opposition. A prince is an individual, whose conduct the whole world is perpetually employed to watch, and disposed to condemn. He is judged with the utmost rigour by those who can only guess at his situation; who have not the least sense of the difficulties that attend it; and who expect that, to answer their ideas of

'perfection, he ſhould be no longer a 'man. A king, however, can be no 'more: his goodneſs and his wiſdom 'are bounded by his nature; he has 'humours, paſſions, and habits, which 'it is impoſſible he ſhould always ſur-'mount; he is continually beſet by 'ſelf-intereſt and cunning; he never 'finds the aſſiſtance that he ſeeks; he 'is perpetually led into miſtakes, ſome-'times by his own paſſions, and ſome-'times by thoſe of his miniſters; and 'can ſcarce repair one fault before he 'falls into another. Such is the ſitu-'ation even of thoſe kings who have 'moſt wiſdom and moſt virtue; and the 'longeſt and beſt reign is too ſhort, 'and too defective, to correct, at the 'end, what has undeſignedly been done 'amiſs in the beginning. Such evils 'are inſeparable from royalty; and hu-'man weakneſs muſt ſink under ſuch 'a load. Kings ſhould be pitied and 'excuſed. Should not they be pitied 'who are called to the government of 'an innumerable multitude, whoſe 'wants are infinite, and who cannot 'but keep every faculty of thoſe who 'would govern them well upon the 'ſtretch? or, to ſpeak freely, are not 'men to be pitied, for their neceſſary 'ſubjection to a mortal like themſelves? 'A god only can fulfil the duties of 'dominion. The prince, however, is 'not leſs to be pitied than the people; 'a weak and imperfect creature, the 'governor of a corrupt and deceitful 'multitude!'

'But,' ſaid Telemachus with ſome vivacity, 'Idomeneus has already loſt 'Crete, the kingdom of his anceſtors, 'by his indiſcretion; and he would 'have loſt Salentum, which he is found-'ing in it's ſtead, if it had not been 'preſerved by your wiſdom.'

'I confeſs,' replied Mentor, 'that 'Idomeneus has been guilty of great 'faults; but look through Greece, and 'every other country upon earth, and 'ſee whether, among thoſe that are moſt 'improved, you can find one prince 'that is not, in many inſtances, inex-'cuſable. The greateſt men have, in 'their natural diſpoſition, and the con-'ſtitutional character of their minds, 'defects, which ſometimes miſlead 'them; and the beſt men are thoſe who 'have fortitude to acknowledge theſe 'defects, and make conſcience of re-'pairing the miſchiefs that they pro-'duce. Do you imagine that Ulyſſes, 'the great Ulyſſes your father, who is 'conſidered as an example by all the 'ſovereigns of Greece, is without 'weakneſs and imperfection? If he had 'not been favoured with the perpetual 'guidance and protection of Minerva, 'how often would he have ſunk under 'the dangers and difficulties to which 'the wanton malignity of Fortune has 'expoſed him? How often has the god-'deſs reſtrained and corrected him, that 'he might walk on in the path of vir-'tue till he arrived at glory! And when 'you ſhall ſee him reign in all the ſplen-'dor of his excellence in Ithaca, do 'not expect to find him perfect. He 'has been the admiration of Greece, 'of Aſia, and of all the iſlands of the 'ſea, notwithſtanding his failings; 'which, among the ſhining wonders of 'his character, are forgotten. If you 'alſo can thus admire him, and, by a 'happy emulation of his wiſdom and 'his virtue, tranſplant them into your 'own boſom, you will need no other 'happineſs or honour.

'Accuſtom yourſelf not to expect, 'from the greateſt men, more than hu-'man nature can effect: it is common 'for the inexperience and preſumption 'of youth to indulge a ſeverity of judg-'ment, which leads them to condemn 'the characters that they ought to imi-'tate, and produces an hopeleſs indo-'cility. You ought not only to love, and 'reſpect, and imitate, your father, not-'withſtanding his imperfections; but 'you ought alſo very highly to eſteem 'Idomeneus, notwithſtanding ſuch 'parts of his character and conduct as I 'have ſhewn to deſerve cenſure. He is 'naturally ſincere, upright, equitable, 'kind, and munificent: his courage is 'perfect; and he ſpontaneouſly deteſts 'fraud the moment he perceives it. 'All his external qualifications are 'great, and ſuitable to his rank; his 'ingenuous diſpoſition to acknowledge 'his errors, his mild and patient en-'durance of my ſevere reprehenſion, 'his fortitude againſt himſelf to make 'publick reparations for his faults, 'and thus to place himſelf above the 'cenſure of others, are indubitable teſ-'timonies that he has true greatneſs of 'mind. There are ſome faults from 'which a man of little merit may be 'preſerved by good fortune, or by good 'counſel; but it is only by one effort 'of the moſt exalted virtue that a king 'who has been ſo long ſeduced by flat-

'tery

'tery can correct his faults: it is more 'glorious thus to riſe, than never to 'have fallen. The faults of Idomeneus are ſuch as almoſt all kings have 'committed; but his reparation is ſuch 'as has been made by none. As for 'myſelf, while I reproved, I admired him; for he permitted my reproof: and do you admire him alſo, 'my dear Telemachus! it is leſs for his 'reputation than your advantage that 'I give you this counſel.'

By this diſcourſe, Mentor made Telemachus ſenſible, that he who judges with ſeverity of others endangers his own virtue, eſpecially if they are diſtreſſed by the perplexities and difficulties of government. 'But it is now,' ſaid he, 'time to part. Farewel! I 'will wait here, my dear Telemachus, 'for your return. Remember, that 'thoſe who fear the gods have nothing 'to fear from men! You will be expoſed to extreme danger; but remember, that you will never be forſaken 'by Minerva.'

At this moment Telemachus became conſcious to the preſence of the goddeſs; and he would have known that it was the very voice of Minerva that had inſpired him with fortitude, if ſhe had not immediately recalled the image of Mentor to his mind, by addreſſing him in the character ſhe had aſſumed. 'Remember,' ſaid ſhe, 'my ſon, the 'care which I took, during your infancy, to render you as wiſe and as 'brave as your father! do nothing that 'is unworthy of his example, or of my 'precepts.'

The ſun had already riſen, and tinged the ſummits of the mountains with gold, when the confederate kings departed from Salentum, and returned to their people. The troops that had been encamped round the city now began to march under their leaders; their pikes roſe like a foreſt on every ſide; their ſhields glittered in the ſun; and a cloud of duſt aſcended to the ſky. The kings were conducted to the plain by Idomeneus and Mentor, who attended them to a conſiderable diſtance from the city. At laſt they parted, having given and received reciprocal teſtimonies of ſincere friendſhip. And the allies, being now acquainted with the true character of Idomeneus, which had ſuffered ſo much by miſrepreſentation, had no doubt but that the peace would be laſting: they had, indeed, formed their judgments of him, not from his natural ſentiments, but from the pernicious counſel of flatterers, which he had implicitly taken.

When the army was gone, Idomeneus led Mentor into every quarter of the city. 'Let us ſee,' ſaid Mentor, 'how many people you have, as well 'in the city as in the country; let us 'number the whole; and let us alſo 'examine how many of them are huſbandmen. Let us enquire how much 'corn, wine, oil, and other neceſſaries, 'your lands will produce one year with 'another: we ſhall then know whether 'your country will ſubſiſt it's inhabitants, and whether it will yield a 'ſurplus for foreign trade. Let us alſo 'ſee how many veſſels you have, and 'how many ſailors to man them, that 'we may be able to judge of your 'ſtrength.' He then viſited the port, and went on board every veſſel; he informed himſelf of the ſeveral ports to which they traded; what merchandize they carried out, and what they brought back in return; what was the expence of the voyage; what were the loans of the merchants to each other; and what trading ſocieties were eſtabliſhed among them, that he might know whether their articles were equitable, and faithfully obſerved. He alſo enquired, what was the riſque of the ſeveral voyages, and to what loſſes the trade was expoſed, that ſuch reſtrictions might be made as would prevent the ruin of the merchants, who ſometimes, from too eager a deſire of gain, undertake what they are not in a condition to accompliſh.

He ordered that bankruptcy ſhould be puniſhed with great ſeverity, becauſe it is generally the effect of raſhneſs and indiſcretion, if not of fraud: he alſo formed regulations by which bankruptcies might eaſily be prevented; he obliged the merchants to give account of their effects, their profits, their expences, and their undertakings, to magiſtrates eſtabliſhed for that purpoſe; he ordered, that they ſhould never be permitted to riſque the property of another, nor more than half their own; that they ſhould undertake by aſſociation what they could not undertake ſingly; and that the obſervance of the conditions of ſuch aſſociation ſhould be enforced by ſevere penalties. He ordered alſo, that trade ſhould be perfectly open

and free; and, instead of loading it with impoſts, that every merchant who brought the trade of a new nation to the port of Salentum ſhould be entitled to a reward.

Theſe regulations brought people in crowds from all parts, and the trade of Salentum was like the flux and reflux of the ſea; riches flowed in upon it with an impetuous abundance, like wave impelling wave; every thing was freely brought in and carried out of the port; every thing that was brought was uſeful, and every thing that was carried out left ſomething of greater advantage in it's ſtead. Juſtice preſided over the port, which was the centre of innumerable nations, with inflexible ſeverity; and from the lofty towers, that were at once it's ornament and defence, Freedom, Integrity, and Honour, ſeemed to call together the merchants of the remoteſt regions of the earth; and theſe merchants, whether they came from the ſhores of the Eaſt, where the ſun riſes from the parting wave to begin the day; or from that boundleſs ocean, where, wearied with his courſe, he extinguiſhes his fires; all lived together in Salentum, as in their native country, with ſecurity and peace.

Mentor then viſited the magazines, warehouſes, and manufactories, of the interior part of the city. He prohibited the ſale of all foreign commodities that might introduce luxury or effeminacy: he regulated the dreſs, and the proviſions of the inhabitants of every rank; and the furniture, the ſize, and ornaments of ſilver and gold. 'I 'know but one thing,' ſaid he to Idomeneus, 'that can render your people 'modeſt in their expences; the exam- 'ple of their prince. It is neceſſary that 'there ſhould be a certain dignity in 'your appearance; but your authority 'will be ſufficiently marked by the 'guards, and the great officers of your 'court, that will always attend you. 'As to your dreſs, be content with the 'fineſt cloth of a purple colour; let the 'dreſs of your principal officers be of 'a cloth equally fine; and let your own 'be diſtinguiſhed only by the colour, 'and a ſlight embroidery of gold round 'the edge: different colours will ſerve 'to diſtinguiſh different conditions, 'without either gold, or ſilver, or 'jewels; and let theſe conditions be 'regulated by birth.

'Put the moſt ancient and illuſtri- 'ous nobility in the firſt rank: thoſe 'who are diſtinguiſhed by perſonal me- 'rit, and the authority of office, will be 'content to ſtand ſecond to thoſe who 'have been long in poſſeſſion of here- 'ditary honour. Men who are not 'noble by deſcent, will readily yield 'precedence to thoſe that are, if you 'take care not to encourage a falſe opi- 'nion of themſelves, by raiſing them 'too ſuddenly and too high; and never 'fail to gratify thoſe with praiſe who 'are modeſt in proſperity. No diſtinc- 'tion ſo little excites envy as that which 'is derived from anceſtors by a long 'deſcent.

'To ſtimulate virtue, and excite an 'emulation to ſerve the ſtate, it will be 'ſufficient to reward publick merit with 'honorary diſtinctions; a crown, or a 'ſtatue, which may be made the foun- 'dation of a new nobility for the chil- 'dren of thoſe to whom they are de- 'creed.

'The habit of perſons of the firſt 'rank may be white, bordered with a 'fringe of gold: they may alſo be diſ- 'tinguiſhed by a gold ring on their 'finger; and a medal of gold, impreſ- 'ſed with your image, hanging from 'their neck. Thoſe of the ſecond rank 'may be dreſſed in blue, with a ſilver 'fringe, and be diſtinguiſhed by the 'ring without the medal. The third 'rank may be dreſſed in green, and 'wear the medal without either fringe 'or ring. The colour of the fourth 'claſs may be a full yellow; the fifth 'a pale red; the ſixth a mixture of red 'and white; and the ſeventh a mix- 'ture of white and yellow. Dreſſes 'of theſe different colours will ſuffi- 'ciently diſtinguiſh the freemen of your 'ſtate into ſeven claſſes. The habit of 'ſlaves ſhould be dark grey: and thus 'each will be diſtinguiſhed according 'to his condition, without expence; and 'every art which can only gratify pride 'will be baniſhed from Salentum. All 'the artificers, who are now employed 'ſo much to the diſadvantage of their 'country, will betake themſelves to 'ſuch arts as are uſeful, which are 'few; or to commerce or agriculture. 'No change muſt be ſuffered to take 'place, either in the quality of the ſtuff, 'or the form of the garment. Men 'are by nature formed for ſerious and 'important employments; and it is

'unworthy

'unworthy of them to invent affected 'novelties in the cloaths that cover 'them; or to ſuffer the women, whom 'ſuch employment would leſs diſgrace, 'to fall into an extravagance ſo con-'temptible and pernicious.'

Thus Mentor, like a ſkilful gardener, who lops from his fruit-trees the uſeleſs wood, endeavoured to retrench the parade that inſenſibly corrupts the manners, and to reduce every thing to a frugal and noble ſimplicity. He regulated even the proviſions, not of the ſlaves only, but thoſe of the higheſt rank. 'What a ſhame is it,' ſaid he, 'that men of exalted ſtations ſhould 'place their ſuperiority in eating ſuch 'food as effeminates the mind, and 'ſubverts the conſtitution! They 'ought to value themſelves for the re-'gulation of their own deſires, for 'their power of diſpenſing good to 'others, and for the reputation which 'the exerciſe of private and publick 'virtue will neceſſarily procure. To 'the ſober and temperate, the ſimpleſt 'food is always pleaſant; and the ſim-'pleſt food only can produce the moſt 'vigorous health, and give at once ca-'pacity and diſpoſition for the pureſt 'and the higheſt enjoyments. Your 'meal ſhould conſiſt of the beſt food; 'but it ſhould always be plainly dreſ-'ſed: the art of cookery is the art of 'poiſoning mankind, by rendering ap-'petite ſtill importunate, when the 'wants of nature are ſupplied.'

Idomeneus eaſily conceived that he had done wrong in ſuffering the inhabitants of this new city to corrupt and effeminate their manners, by violating the ſumptuary laws of Minos; but Mentor farther convinced him that the revival of thoſe laws would produce little effect, if the king did not give them force by his example: he therefore immediately regulated his own table, where he admitted only plain food, ſuch as he had eaten with other Grecian princes at the ſiege of Troy, with the fineſt bread, and a ſmall quantity of the wine of the country, which was generous and well-flavoured. No man dared to murmur at a regulation which the king impoſed upon himſelf; and the profuſion and falſe delicacy of the table were given up without a ſtruggle.

Mentor ſuppreſſed alſo two kinds of muſick; the ſoft and effeminate ſtrains, which diſſolve the ſoul into languiſhment and deſire; and the Bacchanalian airs, that tranſport it with cauſeleſs, tumultuous, and opprobrious joy: he allowed only that ſacred and ſolemn harmony, which, in the temples of the gods, kindles devotion, and celebrates heroick virtue. To the temples alſo he confined the ſuperb ornaments of architecture, columns, pediments, and porticoes: he gave models, in a ſimple but elegant ſtile of building, for houſes, that would contain a numerous family, on a moderate extent of ground: ſo deſigned, that they ſhould be at once pleaſant and convenient; that they ſhould have a healthful aſpect, and apartments ſufficiently ſeparated from each other; that order and decency might be eaſily preſerved, and that they might be repaired at a ſmall expence. He ordered, that every houſe above the middling claſs ſhould have a hall, and a ſmall periſtyle, with ſeparate chambers, for all the free perſons of the family; but he prohibited, under ſevere penalties, the ſuperfluous number and magnificence of apartments that oſtentation and luxury had introduced. Houſes erected upon theſe models, according to the ſize of the family, ſerved to embelliſh one part of the city at a ſmall expence, and give it a regular appearance; while the other part, which was already finiſhed according to the caprice and vanity of individuals, was, notwithſtanding it's magnificence, leſs pleaſing and convenient. This city was built in a very ſhort time, becauſe the neighbouring coaſt of Greece furniſhed very ſkilful architects; and a great number of maſons repaired thither from Epirus, and other countries, upon the promiſe that, after they had finiſhed their work, they ſhould be eſtabliſhed in the neighbourhood of Salentum, where land ſhould be granted them to clear, and where they would contribute to people the country.

Painting and ſculpture were arts which Mentor thought ſhould by no means be proſcribed; but he permitted the practice of them to few. He eſtabliſhed a ſchool under maſters of an exquiſite taſte, by whom the performances of the pupils were examined. 'There ſhould be no mediocrity,' ſays he, 'in the arts which are not neceſ-'ſary to life; and, conſequently, no 'youth

'youth ſhould be permitted to prac-
'tiſe them but ſuch as have a genius
'to excel: others were deſigned by
'Nature for leſs noble occupations,
'and may be very uſefully employed in
'ſupplying the ordinary wants of the
'community. Sculptors and painters
'ſhould be employed only to preſerve
'the memory of great men and great
'actions; and the repreſentations of
'whatever has been atchieved by he-
'roick virtue, for the ſervice of the
'publick, ſhould be preſerved only in
'publick buildings, or on the monu-
'ments of the dead.' But, whatever was the moderation or frugality of Mentor, he indulged the taſte of magnificence in the great buildings that were intended for publick ſports, the races of horſes and chariots, combats with the ceſtus, wreſtling, and all other exerciſes, which render the body more agile and vigorous.

He ſuppreſſed a great number of traders that ſold wrought ſtuffs of foreign manufacture; embroidery of an exceſſive price; vaſes of ſilver and gold, emboſſed with various figures in bas-relief; diſtilled liquors, and perfumes: he ordered alſo, that the furniture of every houſe ſhould be plain and ſubſtantial, ſo as not ſoon to wear out. The people of Salentum, therefore, who had been uſed to complain of being poor, began to perceive that they abounded in ſuperfluous riches; but that this ſuperfluity was of a deceitful kind, that they were poor in proportion as they poſſeſſed it, and that, in proportion as they relinquiſhed it only, they could be rich. 'To 'become truly rich,' ſaid they, 'is to 'deſpiſe ſuch riches as exhauſt the 'ſtate; and to leſſen the number of 'our wants, by reducing them to the 'neceſſities of virtue.'

Mentor alſo took the firſt opportunity to viſit the arſenals and magazines, and examine whether the arms, and other neceſſaries of war, were in a good condition. 'To be always ready for 'war,' ſaid he, 'is the ſureſt way to 'avoid it.' He found many things wanting, and immediately employed artificers in braſs and iron to ſupply the defects. Furnaces are immediately built; and ſmoke and flame aſcend in cloudy volumes, like thoſe that iſſue from the ſubterranean fires of Mount Ætna: the hammerings upon the anvil, which groans under the ſtroke, the neighbouring ſhores and mountains re-echo to the ſound; and a ſpectator of theſe preparatives for war, made by a provident ſagacity during a profound peace, might have thought himſelf in that iſland where Vulcan animates the Cyclops, by his example, to forge thunder for the father of the gods.

Mentor then went, with Idomeneus, out of the city, and found a great extent of fertile country wholly uncultivated; beſides conſiderable tracts that were cultivated but in part, through the negligence or poverty of the huſbandmen, or the want of ſpirit, or the want of hands. 'This country,' ſaid he to the king, 'is ready to en-
'rich it's inhabitants; but the inhabi-
'tants are not ſufficient to cultivate
'the country: let us, then, remove
'the ſuperfluous artificers from the
'city, whoſe profeſſions ſerve only to
'corrupt the manners of the people,
'and let us employ them in fertilizing
'theſe plains and hills. It is a mi-
'fortune that theſe men, having been
'employed in arts which require a ſe-
'dentary life, are unuſed to labour:
'but we will try to remedy this evil;
'we will divide theſe uncultivated
'lands in lots among them, and call
'in the neighbouring people to their
'aſſiſtance, who will gladly undertake
'the moſt laborious part of the work,
'upon condition that they ſhall receive
'a certain proportion of the produce of
'the lands they clear; they may af-
'terwards be made proprietors of part
'of it, and be thus incorporated with
'your people, who are by no means
'ſufficiently numerous. If they prove
'diligent, and obedient to the laws,
'they will be good ſubjects, and in-
'creaſe your power. The artizans,
'whom you ſhall tranſplant from the
'city to the fields, will bring up their
'children to the labours of rural life;
'and the foreigners whom you have
'employed to aſſiſt in building your
'city, have engaged to clear part of
'your lands and become huſbandmen:
'theſe men, as ſoon as they have fi-
'niſhed the publick buildings, you
'ſhould incorporate with your people;
'they will think themſelves happy to
'paſs their lives under a government
'ſo gentle as that which you have now
'eſtabliſhed; and as they are robuſt
'and laborious, their example will
'animate

'animate the transplanted artificers, 'with whom they will be mixed; and 'in a short time your country will 'abound with a vigorous race, wholly 'devoted to agriculture.

'When this is done, be in no pain 'about the multiplication of your 'people: they will, in a short time, 'become innumerable if you facilitate 'marriage; and the most simple way 'of facilitating marriage is the most 'effectual. All men are naturally 'inclined to marry; and nothing pre-'vents them from indulging this in-'clination but the prospect of diffi-'culty and distress: if you do not 'load them with taxes, their families 'will never become a burden; the 'earth is never ungrateful, but always 'affords sustenance to those who dili-'gently cultivate it; it refuses it's 'bounty only to those who refuse their 'labour. Husbandmen are always 'rich in proportion to the number of 'their children, if their prince does 'not make them poor; for their chil-'dren afford them some assistance, even 'from their infancy: the youngest 'can drive the flock to pasture; those 'that are farther advanced can look 'after the cattle; and those of the third 'stage can work with their father in 'the field. In the mean time, the 'girls assist the mother, who prepares 'a simple but wholesome repast for 'those that are abroad, when they re-'turn home fatigued with the labour 'of the day: she milks her cows and 'her sheep; and the pails overflow 'with longevity and health: she brings 'out her little stores, her cheeses, and 'her chesnuts, with fruits that she has 'preserved from decay; she piles up 'the social fire, and the family gathers 'round it; every countenance bright-'ens with the smile of innocence and 'peace; and some rural ditty diverts 'them till the night calls them to rest. 'He that attended the flock returns 'with his pipe; and, when the family 'is got together, he sings them some 'new song that he has learnt at the 'neighbouring village. Those that 'have been at work in the fields come 'in with their plough, and the weary 'oxen, that hang down their heads, 'and move with a slow and heavy 'pace, notwithstanding the goad which 'now urges them in vain. All the 'sufferings of labour end with the 'day: the poppies which, at the com-'mand of the gods, are scattered over 'the earth by the hand of Sleep, 'charm away every care; sweet en-'chantment lulls all nature into peace, 'and the weary rest without anticipat-'ing the troubles of to-morrow. 'Happy, indeed, are these unambiti-'ous, mistrustless, artless people, if 'the gods vouchsafe them a king that 'disturbs not their blameless joy! And 'of what horrid inhumanity are they 'guilty, who, to gratify pride and am-'bition, wrest from them the sweet pro-'duct of the field, which they owe to the 'liberality of Nature, and the sweat of 'their brow! In the fruitful lap of 'Nature there is inexhaustible plenty 'for temperance and labour: if none 'were luxurious and idle, none would 'be wretched and poor.'

'But what shall I do,' said Idome-neus, 'if the people that I scatter over 'this fertile country should neglect to 'cultivate it?'—'You must do,' said Mentor, 'just contrary to what is 'commonly done: rapacious and in-'considerate princes think only of tax-'ing those who are most industrious to 'improve their lands; because upon 'these, they suppose a tax will be more 'easily levied; and they spare those 'whom idleness has made indigent. 'Reverse this mistaken and injurious 'conduct, which oppresses virtue, re-'wards vice, and encourages a supine-'ness that is equally fatal to the king 'and to the state. Let your taxes be 'heavy upon those who neglect the 'cultivation of their lands; and add 'to your taxes fines and other penal-'ties, if it is necessary: punish the 'negligent and the idle, as you would 'the soldier who should desert his 'post. On the contrary, distinguish 'those who, in proportion as their fa-'milies multiply, cultivate their lands 'with the greater diligence, by special 'privileges and immunities. Every fa-'mily will then become numerous; 'and every one will be animated to la-'bour, not by the desire of gain only, 'but of honour: the state of husbandry 'being no longer wretched, will no 'longer be contemptible; the plough, 'once more held in honour, will be 'guided by the victorious hands that 'have defended the country; and it 'will not be less glorious to cultivate 'a paternal inheritance in the security

'of

'of peace, than to draw the ſword in 'it's defence when it is endangered by 'war. The whole country will bloom 'around you; the golden ears of ripe 'corn will again crown the temples of 'Ceres; Bacchus will tread the grapes 'in rich cluſters under his feet; and 'wine, more delicious than nectar, 'will flow from the hills like a river: 'the vallies will reſound to the ſong of 'the ſhepherds; who, diſperſed along 'the banks of a tranſparent ſtream, 'ſhall join their voices with the pipe; 'while their flocks ſhall frolick round 'them, and feaſt upon the flowery 'paſture without fear of the wolf.

'O Idomeneus! will it not make 'you ſupremely happy to be the ſource 'of ſuch proſperity; to ſtretch your 'protection, like the ſhadow of a rock, 'over ſo many people, who will re-'poſe under it in ſecurity and peace? 'Will you not, in the conſciouſneſs 'of this, enjoy a noble elation of 'mind, a calm ſenſe of ſuperior glory; 'ſuch as can never touch the boſom 'of the tyrant who lives only to deſo-'late the earth, and who diffuſes, not 'leſs through his own dominions than 'thoſe which he conquers from others, 'carnage and tumult, horror and an-'guiſh, conſternation, famine, and 'deſpair? Happy, indeed, is the prince 'whom his own greatneſs of ſoul, and 'the diſtinguiſhing favour of the gods, 'ſhall render thus the delight of his 'people, and the example of ſucceed-'ing ages! The world, inſtead of tak-'ing up arms to oppoſe his power, 'will be found proſtrate at his feet, 'and ſueing to be ſubject to his do-'minion.'

'But,' ſaid Idomeneus, 'when the 'people ſhall be thus bleſſed with plenty 'and peace, will not their happineſs 'corrupt their manners? Will they 'not turn againſt me the very ſtrength 'I have given them?'—'There is no 'reaſon to fear that,' ſaid Mentor: 'the ſycophants of prodigal princes 'have ſuggeſted it as a pretence for 'oppreſſion; but it may eaſily be pre-'vented. The laws which we have 'eſtabliſhed with reſpect to agricul-'ture will render life laborious; and 'the people, notwithſtanding their 'plenty, will abound only in what is 'neceſſary; for we have prohibited the 'arts that furniſh ſuperfluities: and 'the plenty even of neceſſaries will be 'reſtrained within due bounds by the 'facility of marriage, and the multi-'plication of families. In proportion 'as a family becomes numerous, their 'portion of land being ſtill the ſame 'in extent, a more diligent cultivation 'will become neceſſary; and this will 'require inceſſant labour. Luxury 'and idleneſs only render people inſo-'lent and rebellious: they will have 'bread, indeed, and they will have 'bread enough; but they will have no-'thing more, except what they can gain 'from their own ground by the ſweat 'of their brow.

'That your people may continue in 'this ſtate of mediocrity, it will be ne-'ceſſary that you ſhould now limit the 'extent of ground that each family is 'to poſſeſs. We have, you know, di-'vided your people into ſeven claſſes, 'according to their different condi-'tions; and each family, in each claſs, 'muſt be permitted to poſſeſs only ſuch 'an extent of ground as is abſolutely 'neceſſary to ſubſiſt it. This regula-'tion being inviolably obſerved, the 'nobles can never get poſſeſſion of the 'lands of the poor: every one will 'have land; but ſo much only as will 'make a diligent cultivation neceſſary. 'If, in a long courſe of years, the peo-'ple ſhould be ſo much increaſed, that 'land cannot be found for them at 'home, they may be ſent to form co-'lonies abroad, which will be a new 'advantage to the mother-country.

'I am of opinion, that care ſhould 'be taken even to prevent wine from 'being too common in your kingdom; 'if you find that too many vines are 'planted, you ſhould cauſe them to be 'grubbed up. Some of the moſt dread-'ful miſchiefs that afflict mankind pro-'ceed from wine; it is the cauſe of 'diſeaſe, quarrels, ſedition, idleneſs, 'averſion to labour, and every ſpecies 'of domeſtick diſorder. Let wine, 'then, be conſidered as a kind of me-'dicine; or as a ſcarce liquor, to be 'uſed only at the ſacrifices of the gods, 'or in ſeaſons of publick feſtivity. Do 'not, however, flatter yourſelf that 'this regulation can ever take place 'without the ſanction of your own 'example.

'The laws of Minos with reſpect to 'the education of children muſt alſo 'be inviolably preſerved; publick 'ſchools muſt be eſtabliſhed to teach

'them

'them the fear of the gods, the love 'of their country, a reverence of the 'laws, and a preference of honour, 'not only to pleaſure, but to life. 'Magiſtrates muſt be appointed to ſu-'perintend the conduct, not of every 'family only, but of every perſon: you 'muſt keep alſo your own eye upon 'them; for you are a king only to be 'the ſhepherd of your people, and to 'watch over your flock night and day. 'By this unremitted vigilance you 'will prevent many diſorders and many 'crimes: ſuch as you cannot prevent, 'you muſt immediately puniſh with 'ſeverity; for, in this caſe, ſeverity to 'the individual is clemency to the 'publick; it ſtops thoſe irregularities 'at their ſource, which would deluge 'the country with miſery and guilt: 'the taking away of one life upon a 'proper occaſion will be the preſerva-'tion of many; and will make a prince 'ſufficiently feared, without general 'or frequent ſeverity. It is a deteſta-'ble maxim, that the ſecurity of the 'prince depends only upon the op-'preſſion of the people. Should no 'care be taken to improve their know-'ledge or their morals? Inſtead of be-'ing taught to love him whom they 'are born to obey, ſhould they be 'driven by terror to deſpair, and re-'duced to the dreadful neceſſity either 'of throwing off the yoke of their 'tyrant, or periſhing under it's weight? 'Can this be the way to reign with 'tranquillity? Can this be the path 'that leads to glory?

'Remember, that the ſovereign who 'is moſt abſolute is always leaſt power-'ful: he ſeizes upon all, and his graſp 'is ruin. He is, indeed, the ſole pro-'prietor of whatever his ſtate contains; 'but, for that reaſon, his ſtate con-'tains nothing of value: the fields are 'uncultivated, and almoſt a deſart; 'the towns loſe ſome of their few in-'habitants every day; and trade every 'day declines. The king, who muſt 'ceaſe to be a king when he ceaſes to 'have ſubjects, and who is great only 'in virtue of his people, is himſelf in-'ſenſibly loſing his character and his 'power, as the number of his people, 'from whom alone both are derived, 'inſenſibly diminiſhes; and his do-'minions are at length exhauſted of 'money and of men: the loſs of men 'is the greateſt and the moſt irrepara-'ble he can ſuſtain. Abſolute power 'degrades every ſubject to a ſlave; the 'tyrant is flattered even to an appear-'ance of adoration, and every one 'trembles at the glance of his eye: 'but, at the leaſt revolt, this enormous 'power periſhes by it's own exceſs. It 'derived no ſtrength from the love of 'the people; it wearied and provoked 'all that it could reach; and rendered 'every individual of the ſtate impa-'tient of it's continuance. At the firſt 'ſtroke of oppoſition, the idol is over-'turned, broken in pieces, and trodden 'under foot: contempt, hatred, fear, 'reſentment, diſtruſt, and every other 'paſſion of the ſoul, unite againſt ſo 'hateful a deſpotiſm. The king who, 'in his vain proſperity, found no man 'bold enough to tell him the truth, in 'his adverſity finds no man kind enough 'to excuſe his faults, or to defend him 'againſt his enemies.'

Idomeneus then haſted to diſtribute his uncultivated lands, to people them with uſeleſs artificers, and to carry all the counſels of Mentor into execution; reſerving for the builders ſuch parts as had been allotted them, which they were not to cultivate till they had finiſhed the city.

END OF THE TWELFTH BOOK.

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XIII.

THE mild and equitable government of Idomeneus ſoon brought the inhabitants of the neighbouring countries in crowds to Salentum, to be incorporated with his people, and ſhare the felicity of his reign. The fields, which had long been overgrown with thorns and brambles, now promiſed a rich harveſt, and fruits that were unknown before; the earth opens her boſom to the ploughſhare, and gets ready her treaſures to reward the huſbandman; every eye ſparkles with hope; innumerable flocks whiten alike the vallies and the hills; the mountains reſound with the lowings of cattle, which, in large herds, ſhare the paſture with the ſheep; and the paſture thus manured becomes more fertile, in proportion to the number that it feeds. Theſe flocks and herds were procured by the contrivance of Mentor, who adviſed Idomeneus to exchange for them with the Peucetes, a neighbouring people, ſuch ſuperfluities as were prohibited by the new regulations at Salentum.

At the ſame time, the city and the adjacent villages were filled with the youth of both ſexes, who had long languiſhed in dejection and indigence, and did not dare to marry for fear of increaſing their diſtreſs. When they perceived that Idomeneus had adopted ſentiments of humanity, and was become the father of his people, they feared no longer the want of food, nor any other ſcourge with which Heaven chaſtiſes the earth. Nothing was heard but the ſhouts of joy, and the ſongs of ſhepherds and huſbandmen at the celebration of their marriages: Pan ſeemed himſelf to be among them; and fauns and ſatyrs to mix with nymphs in the dance, which the rural pipe prompted in the chequered ſhade. Tranquillity was every where heightened into joy; but the joy was no where perverted into riot; it ſerved only as a relaxation from labour; and that labour rendered it at once more poignant and more pure.

The old men were aſtoniſhed to ſee what they had never dared to hope through the whole courſe of a long life, and burſt into tears with exceſs of tenderneſs and joy. Their pleaſure ſoon kindled into devotion; and, raiſing their tremulous hands to Heaven, they cried out—'O mighty Jupiter! 'bleſs the prince that reſembles thee, 'and is himſelf the greateſt bleſſing 'thou couldſt beſtow upon us. He 'is born for the benefit of mankind: 'return to him the benefits that we 'receive from him. The children of 'theſe marriages, and their deſcen-'dants to the laſt generation, will be 'indebted

'indebted to him for their exiſtence; 'and he will be truly the father of his 'people!' The young couples that were married expreſſed their joy, by ſinging the praiſes of him from whom it was derived: his name was continually in their lips, and his image in their hearts; they thought themſelves happy if they could ſee him; and they feared his death as the greateſt evil that could befal them.

And now Idomeneus confeſſed to Mentor, that he had never felt any pleaſure equal to that of diffuſing happineſs, and exciting affection. 'It is 'a pleaſure,' ſaid he, 'of which I had 'no idea. I thought the greatneſs 'of a prince conſiſted in his being the 'object of fear; and that the reſt of 'mankind were made only for him. 'What I had heard of kings, that 'were the love and the delight of their 'people, I deſpiſed as a fable; but I 'now revere it as a truth. I will, how-'ever, tell you by what means theſe 'falſe notions, the cauſe of all my mis-'fortunes, were early planted in my 'heart.

'Among other perſons whom I 'loved when I was very young, were 'Proteſilaus and Philocles. Proteſi-'laus was ſomewhat older than myſelf, 'and was my chief favourite: his na-'tural diſpoſition, which was ſprightly 'and enterprizing, exactly correſpond-'ed with my own; he entered into all 'my pleaſures, he flattered all my paſ-'ſions, and he endeavoured to render 'me ſuſpicious of Philocles. Philocles 'had great reverence for the gods, an 'elevated mind, and obedient paſſions: 'he placed greatneſs, not in the acqui-'ſition of power, but the conqueſt of 'himſelf, and in never ſtooping to a mean 'action. He often warned me of my 'faults with great freedom; and when 'he did not dare to ſpeak, his ſilence, 'and the ſorrow that was expreſſed in 'his countenance, ſufficiently con-'vinced me that I had given cauſe for 'reproach.

'This ſincerity at firſt gave me 'pleaſure; and I frequently proteſted, 'that I would always liſten to the truths 'he told me, as the beſt preſervatives 'againſt flattery. He directed me how 'to walk in the ſteps of Minos, and 'give happineſs to my people: his wiſ-'dom was not, indeed, equal to thine; 'but I now know that his counſel was 'good. By degrees, however, the ar-'tifices of Proteſilaus, who was jealous 'and aſpiring, ſucceeded. The frank-'neſs and integrity of Philocles diſ-'guſted me: he ſaw himſelf decline 'under the aſcendency of Proteſilaus 'without a ſtruggle; and contented 'himſelf with always telling me the 'truth whenever I would hear it; for 'he had my advantage, and not his own 'intereſt, in view.

'Proteſilaus inſenſibly perſuaded me, 'that he was of a moroſe and haughty 'temper; that he was a ſevere cenſor 'of my conduct, from a ſpirit of diſ-'content; that he aſked me no favour, 'only becauſe he diſdained obligation, 'and aſpired to the character of a man 'ſuperior to any honours that could be 'conferred by his prince. He added, 'that this youth, who ſpoke ſo freely 'of my faults to myſelf, ſpoke of them 'alſo with the ſame freedom to others; 'that he inſinuated I was little worthy 'of eſteem; and that, by thus rendering 'me cheap in the eyes of the people, 'and by the artful parade of an auſtere 'virtue, he intended to open himſelf a 'way to the throne. At firſt I could 'not believe that Philocles intended 'to deprive me of my crown: there is 'in true virtue ſomething open and in-'genuous, which no art can counter-'feit, and which, if it is attended to, 'can never be miſtaken. But the ſtea-'dineſs with which Philocles oppoſed 'my follies began to weary me; and 'the flattering compliance of Proteſi-'laus, and his indefatigable induſtry to 'procure me new pleaſures, made me 'ſtill more impatient of his rival's au-'ſterity.

'In the mean time, Proteſilaus, per-'ceiving that I did not believe all he 'had told me of Philocles, and his 'pride diſdaining the ſuſpicion which 'his falſhood had deſerved, reſolved 'to ſay nothing more to me about him, 'but to remove my doubts by ſtronger 'evidence than ſpeculation and ar-'gument: he therefore adviſed me to 'give him the command of ſome veſſels 'that were fitted out againſt a fleet of 'the Carpathians, and ſupported his 'advice with great ſubtlety. "You "know," ſays he, "that my com-"mendations of Philocles cannot be "ſuſpected of partiality: he is cer-"tainly brave, and has a genius for "war; he is more fit for this ſervice

" than any other perſon you can ſend; " and I prefer the advancement of your " intereſt to the gratification of my " own reſentment."

'This inſtance of generous integrity 'in a man to whom I had entruſted 'the moſt important affairs, delighted 'me: I embraced him in a tranſport of 'joy; and thought myſelf ſuperlatively 'happy to have placed my confidence 'in a man who appeared to be at once 'ſuperior to paſſion and to intereſt. 'But, alas! how much are princes to 'be pitied! This man knew me bet-'ter than I knew myſelf; he knew that 'kings are generally miſtruſtful and 'indolent; miſtruſtful, by perpetually 'experiencing the artifices of the de-'ſigning and corrupt; and indolent, 'by the pleaſures that ſolicit them, 'and an habit of leaving all buſineſs 'to others, without taking the trouble 'ſo much as to think for themſelves: 'he knew, therefore, that it would not 'be difficult to render me jealous of a 'man who could not fail to perform 'great actions, eſpecially when he was 'not preſent to detect the fallacy.

'Philocles foreſaw, at his departure, 'what would happen. " Remember," 'ſays he, " that I can no longer de-" fend myſelf; that you will be ac-" ceſſible only to my enemy; and that " while I am ſerving you at the riſque " of my life, I am likely to obtain no " other recompence than your indig-" nation."—" You are miſtaken," ' ſaid I: " Proteſilaus does not ſpeak " of you as you ſpeak of him; he com-" mends, he eſteems you; and thinks " you worthy of the moſt important " truſt: if he ſhould ſpeak againſt you, " he would forfeit my confidence; go " therefore upon your expedition " without fear, and think only how " to conduct it with advantage." He 'departed, and left me in uncommon 'perplexity.

'I confeſs that I ſaw very clearly the 'neceſſity of conſulting many under-'ſtandings; and that nothing could 'more injure my reputation, or my in-'tereſt, than an implicit reſignation to 'the counſels of an individual. I 'knew that the prudent advice of Phi-'locles had preſerved me from many 'dangerous errors, which the haugh-'tineſs of Proteſilaus would have led 'me into: I was conſcious that, in the 'mind of Philocles, there was a fund 'of probity and wiſdom that I did not 'find in Proteſilaus; but I had ſuffered 'Proteſilaus to aſſume a kind of dicta-'torial manner, which at length I 'found myſelf ſcarce able to reſiſt. I 'grew weary of conſulting two men 'who could never agree; and choſe 'rather to hazard ſomething in the ad-'miniſtration of my affairs, than con-'tinue the trouble of examining op-'poſite opinions, and judging for my-'ſelf which was the beſt. It is true, 'I did not dare to aſſign the motives 'of ſo ſhameful a choice even to myſelf; 'but theſe motives ſtill continued their 'ſecret influence in my heart, and di-'rected all my actions.

'Philocles ſurprized the enemy; and, 'having gained a compleat victory, 'was haſting home to prevent the ill 'offices he had reaſon to fear; but 'Proteſilaus, who had not had time to 'effect his purpoſe, wrote him word, 'that it was my pleaſure he ſhould im-'prove his victory, by making a de-'ſcent upon the iſland of Carpathus. 'He had, indeed, perſuaded me, that 'a conqueſt of that iſland might eaſily 'be made; but he took care that many 'things neceſſary to the enterprize 'ſhould be wanting: he gave Philocles 'alſo ſuch orders as could not fail to 'embarraſs him in the execution of it. 'In the mean time, he engaged one of 'my domeſticks, a man of very corrupt 'manners, who was much about me, 'to obſerve all that paſſed, even to the 'minuteſt incident, and give him an 'account of it, though they appeared 'ſeldom to ſee each other, and never to 'agree. This domeſtick, whoſe name 'was Timocrates, came to me one day, 'and told me, as a great ſecret, that he 'had diſcovered a very dangerous af-'fair. " Philocles," ſays he, " in-" tends, by the aſſiſtance of your forces, " to make himſelf King of Carpathus. " The officers are all in his intereſt; " and he has gained the private men, " partly by his liberality, but princi-" pally by the pernicious irregularities " which he tolerates among them. He " is greatly elated by his victory; " and here is a letter, which he has " written to one of his friends, concern-" ing his project, which, after ſuch " evidence, it is impoſſible to doubt."

'I read the letter, which appeared 'to me to be in the hand-writing of 'Philocles; but it was a forgery, con-

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'certed and executed between Protesilaus and Timocrates. This letter 'threw me into great astonishment. I 'read it again and again; and when I 'called to mind how many affecting 'proofs Philocles had given me of disinterested fidelity, I could not persuade 'myself that he was the writer; yet, 'seeing the characters to be his, what 'could I determine?

'When Timocrates perceived that 'his artifice had thus far succeeded, he 'pushed it farther. "May I presume," 'said he, hesitating, "to make one re-"mark upon this letter? Philocles "tells his friend, that he may speak "in confidence to Protesilaus of one "thing; but he expresses that one "thing by a cypher. Protesilaus is "certainly a party in the project of "Philocles, and they have accommo-"dated their differences at your ex-"pence. You know it was Protesi-"laus that pressed you to send Philo-"cles upon this expedition; and, for "some time, he has desisted from speak-"ing against him as he used to do: "he now takes every opportunity to "excuse and commend him; and they "have frequently met upon very good "terms. There is no doubt that Pro-"tesilaus has concerted measures with "Philocles to share his conquest be-"tween them. You see that he urged "you to this enterprize against all rules "of prudence and of policy; and that, "to gratify his ambition, he has en-"dangered the loss of your fleet: is it "possible that he would have rendered "himself thus subservient to the am-"bition of Philocles, if there had been "enmity between them? It is manifest, "that they are associated in a design to "aggrandize themselves; and, per-"haps, to supplant you in the throne. "I know that, by thus revealing my "suspicions, I expose myself to their "resentment, if you shall still leave "your authority in their hands: how-"ever, since I have done my duty, I "am careless of the event."

'The last words of Timocrates sunk 'deep into my mind. I made no 'doubt but that Philocles was a traitor; 'and I suspected Protesilaus as his 'friend. In the mean time, Timo-'crates was continually telling me, 'that if I waited till Philocles had 'made a conquest of Carpathus, it 'would be too late to frustrate his de-'signs. "You must," says he, "se-"cure him while he is in your pow-"er." But I was struck with such 'horror at the deep dissimulation of 'mankind, that I knew not whom to 'trust: after having discovered Philo-'cles to be a traitor, I knew no man 'whose virtue could preclude suspi-'cion. I resolved to cut off Philocles 'immediately; but I feared Protesi-'laus; and, with respect to him, I was 'in doubt what to do; I feared equally 'to find him guilty and to trust him as 'innocent.

'Such was the perplexity of my 'mind, that I could not forbear telling 'him I had some suspicions of Philo-'cles. He heard me with an appear-'ance of the greatest surprize: he re-'minded me of his integrity and mo-'deration in many instances; he exag-'gerated his services; and did every 'thing that could strengthen my suspi-'cions of there being too good an un-'derstanding between them. Timo-'crates, at the same time, was equally 'diligent, on his part, to fix my atten-'tion upon every circumstance that fa-'voured the notion of a confederacy; 'and was continually urging me to de-'stroy Philocles, while it was in my 'power. How unhappy a state, my 'dear Mentor, is royalty! and how 'much are kings the sport of other 'men, while other men appear to be 'trembling at their feet!

'I thought it would be a stroke of 'profound policy, and totally discon-'cert Protesilaus, to cut off Philocles 'immediately, by sending Timocrates 'secretly to the fleet for that purpose. 'Protesilaus, in the mean time, carried 'on his dissimulation with the steadi-'est perseverance, and most refined 'subtlety: he deceived me, by appear-'ing to be himself deceived. I sent 'away Timocrates, who found Philo-'cles greatly embarrassed in making 'his descent, for which he was wholly 'unprovided. Protesilaus, foreseeing 'that his forged letter might fail of it's 'effect, had taken care to have another 'resource, by making an enterprize 'difficult which he had persuaded me 'would be easy, and the miscarriage 'of which, therefore, could not fail of 'exposing Philocles, who conducted 'it, to my resentment. Philocles, 'however, sustained himself under all 'difficulties, by his courage, his ge-

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'nius, and his popularity, among the 'troops. There was not a private 'ſoldier in the army who did not ſee 'that the project of a deſcent was raſh 'and impracticable; yet every one ap-'plied to the execution of it with the 'ſame activity and zeal as if his life 'and fortune depended upon it's ſuc-'ceſs; and every one was, at all times, 'ready to hazard his life under a com-'mander who was univerſally reve-'renced for his wiſdom, and loved for 'his benevolence.

'Timocrates had every thing to fear 'from an attempt upon the life of a 'general, in the midſt of an army by 'which he was adored: but the fury 'of ambition is always blind; and he 'ſaw neither difficulty nor danger in 'any meaſure that could gratify Pro-'teſilaus, in concert with whom he 'hoped to govern me without controul, 'as ſoon as Philocles ſhould be dead. 'Proteſilaus could not bear the pre-'ſence of a man whoſe very looks were 'a ſilent reproach, and who could at 'once diſappoint all his projects by 'diſcloſing them to me.

'Timocrates having corrupted two 'of Philocles's officers, who were con-'tinually about his perſon, by pro-'miſing them a great reward in my 'name, ſent him word, that he had 'ſome private inſtructions to commu-'nicate to him from me, and that thoſe 'two officers only muſt be preſent. 'Philocles immediately admitted them 'into a private room, and ſhut the 'door. As ſoon as they were alone, 'Timocrates made a ſtroke at him with 'a poignard, which entering oblique-'ly, made but a ſlight wound. Phi-'locles, with the calm fortitude of a 'man familiar with danger, forced the 'weapon out of his hand, and defend-'ed himſelf with it againſt the aſſaſſins, 'at the ſame time calling for aſſiſtance. 'Some of the people that waited with-'out immediately forced the door, and 'diſengaged him from his aſſailants, 'who, being in great confuſion, had 'made a feeble and irreſolute attack. 'They were immediately ſecured; and 'ſuch was the indignation of the ſol-'diers, that they would the next mo-'ment have been torn to pieces if Phi-'locles had not interpoſed. After the 'firſt tumult had ſubſided, he took Ti-'mocrates aſide, and aſked him, with-'out any tokens of reſentment, what 'had prompted him to ſo horrid an 'attempt. Timocrates, who was afraid 'of being inſtantly put to death, made 'haſte to produce the written order, 'which I had given him, for what he 'had done; and, as every villain is a 'coward, he thought only of ſaving 'his life; and therefore, without re-'ſerve, diſcloſed the whole treachery 'of Proteſilaus.

'Philocles, though he was unmoved 'at the danger of the project which had 'been formed againſt him, was yet ter-'rified at it's guilt; he thought him-'ſelf not a match for the malice of 'mankind, and therefore determined 'no longer to ſtruggle with it. He de-'clared to the troops, that Timocrates 'was innocent: he took care to ſecure 'him from their reſentment; and he 'ſent him back in ſafety to Crete. He 'then gave up the command of the 'army to Polimenes, whom I had ap-'pointed, by a written order, to ſuc-'ceed him; and, having exhorted the 'troops to continue ſtedfaſt in the fi-'delity they owed me, he went on board 'a ſmall bark in the night, which landed 'him upon the Iſland of Samos; where 'he lives ſtill with great tranquillity, 'in poverty and ſolitude. He procures 'a ſcanty ſubſiſtence by working as a 'ſtatuary; and wiſhes not ſo much as 'to hear of men who are perfidious and 'unjuſt; much leſs of kings, whom he 'believes to be the moſt deceived, and 'the moſt unhappy, of men.'

Idomeneus was here interrupted by Mentor: 'Was it long,' ſaid he, 'be-'fore you diſcovered the truth?'— 'No,' ſaid Idomeneus; 'but I diſco-'vered it by degrees. It was, indeed, 'not long before Proteſilaus and Ti-'mocrates quarrelled; for it is with 'great difficulty that the wicked can 'agree; and their diſſention at once 'diſcovered the depth of the abyſs 'into which they had thrown me.'— 'Well,' ſaid Mentor, 'and did you 'not immediately diſmiſs them both?' —'Alas!' ſaid Idomeneus, 'can you 'be ſo ignorant of my weakneſs, or the 'perplexity of my ſituation? When a 'prince has once delivered up himſelf, 'with implicit confidence, to bold and 'deſigning men, who have the art of 'rendering themſelves neceſſary, he 'muſt never more hope to be free. 'Thoſe whom he moſt deſpiſes he moſt 'diſtinguiſhes by his favour, and loads

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'with benefits. I abhorred Protesilaus, 'and yet left him in the possession of all 'my authority. Strange infatuation! 'I was pleased to think that I knew 'him; yet I had not resolution enough 'to avail myself of that knowledge, 'and resume the power of which he 'was unworthy. I found him, in-'deed, pliant and attentive; very dili-'gent to flatter my passions, and very 'zealous to advance my interests. I 'had, besides, some reasons which en-'abled me to excuse my weakness to 'myself: having, unhappily, never 'chosen persons of integrity to manage 'my affairs, I doubted whether there 'was any such thing as integrity in 'the world. I considered virtue rather 'as a phantom than a reality; and 'thought it ridiculous to get out of 'the hands of one bad man, with great 'struggle and commotion, merely to 'fall into the hands of another, who 'would neither be less interested, nor 'more sincere. In the mean time, the 'fleet, commanded by Polimenes, re-'turned to Crete: I thought no more 'of the conquest of Carpathus; and 'Protesilaus's dissimulation was not 'so deep but that I could perceive he 'was greatly mortified to hear that 'Philocles was out of danger at Sa-'mos.'

'But,' said Mentor, 'though you 'still continued Protesilaus in his post, 'did you still trust your affairs impli-'citly to his management?'—'I was,' said Idomeneus, 'too much an enemy 'to business and application to take 'them out of his hands: the trouble 'of instructing another would have 'broken in upon the plan of life which 'my indolence had formed; and I had 'not resolution to attempt it. I chose 'rather to shut my eyes, than to see 'the artifices that were practised against 'me; and contented myself with let-'ting a few of my favourites know 'that I was not ignorant of his trea-'chery. Thus, knowing that I was 'cheated, I imagined myself to be 'cheated but to a certain degree. I 'sometimes made Protesilaus sensible 'that I was offended at his usurpation: 'I frequently took pleasure in con-'tradicting him; in blaming him pub-'lickly for something he had done; 'and deciding contrary to his opinion. 'But he knew my supineness and sloth 'too well to have any apprehensions 'upon this account; he always re-'turned resolutely to the charge, some-'times with argument and importu-'nity, sometimes with softness and 'insinuation; and, whenever he per-'ceived that I was offended, he re-'doubled his assiduity, in furnishing 'such new amusements as were most 'likely to soothe and soften me, or to 'engage me in some affair which he 'knew would make his assistance ne-'cessary, and afford him an opportu-'nity of shewing his zeal for my re-'putation.

'This method of flattering my pas-'sions always succeeded, notwithstand-'ing I was upon my guard against it. 'He knew all my secrets, he relieved 'me in every perplexity, and he made 'the people tremble at my name: I 'could not, therefore, resolve to part 'with him; and yet, by keeping him 'in his place, I put it out of the power 'of honest men to shew me my true in-'terest. No man spoke freely in my 'council: Truth withdrew far from 'me; and Error, the harbinger of the 'fall of kings, perpetually punished 'me for having sacrificed Philocles to 'the cruel ambition of Protesilaus. 'Even those who were best affected to 'my person and government, thought 'themselves not obliged to undeceive 'me, after so dreadful an example; 'and I myself, my dear Mentor, even 'I myself, was secretly afraid that truth 'should burst through the cloud of 'flattery that surrounded me, and reach 'me with irresistible radiance; for I 'should have been troubled at the pre-'sence of a guide which I could not 'but approve, yet wanted resolution 'to follow. I should have regretted 'my vassalage without struggling to be 'free; for my own indolence, and the 'ascendency which Protesilaus had 'gained over me, concurred to chill 'me with the torpor of despair. I was 'conscious to a shameful situation, 'which I wished alike to hide from 'others and myself. You know, that 'vain pride and false glory are here-'ditary to kings, who can never bear 'to acknowledge either an error or a 'fault: to conceal one, they will com-'mit an hundred; and, rather than 'acknowledge they have been once de-'ceived, they will suffer themselves to

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'be deceived for ever. Such is the 'condition of weak and indolent princes; and such was mine when I set 'out for the siege of Troy!

'I left the sole administration of my 'government to Protesilaus; and he 'behaved, during my absence, with 'great haughtiness and inhumanity. 'The whole kingdom groaned under 'his oppression; but no man dared to 'send information of it to me: they 'knew that I dreaded the sight of truth; 'and that I always gave up to the 'cruelty of Protesilaus those that ventured to speak against him; but the 'mischief increased in proportion to 'the fear that concealed it. He afterwards obliged me to dismiss Merion, 'who followed me to the siege of Troy, 'and acquired immortal honour in the 'expedition: he grew jealous of him 'after my return, as he did of every 'man who was distinguished either by 'my favour or his own virtue.

'This ascendency of Protesilaus, my 'dear Mentor, was the source of all 'my misfortunes: the revolt of the 'Cretans was not so much the effect 'of the death of my son, as of the 'vengeance of the gods, whom my 'follies had provoked; and the hatred 'of the people, which Protesilaus had 'drawn upon me. An oppressive and 'tyrannical government had totally 'exhausted the patience of my subjects, when I embrued my hands in 'the blood of my son; and the horror 'of that action only threw off the veil 'from what had long lain concealed in 'their hearts.

'Timocrates went with me to the 'siege of Troy; and gave private intelligence to Protesilaus, by letter, of 'all that he could discover. I was 'conscious that I was in captivity; 'but, instead of making an effort to 'be free, I dismissed the subject from 'my thoughts in despair. When the 'Cretans revolted at my return, Protesilaus and Timocrates were the first 'that fled; and would certainly have 'abandoned me, if I had not been 'obliged to fly almost at the same 'time. Be assured, my dear Mentor, 'that those who are insolent in prosperity are passive and timid in distress: the moment they are dispossessed of their authority, all is consternation and despair; in proportion 'as they have been haughty, they become abject; and they pass in a 'moment from one extreme to the 'other.'

'But how comes it,' said Mentor, 'that, notwithstanding you perfectly 'know the wickedness of these men, I 'still see them about you? I can account for their following you hither, 'because they had no prospect of 'greater advantage; and I can easily 'conceive, that you might afford them 'an asylum in this rising city from a 'principle of generosity: but from 'what motive can you still deliver 'yourself up to their management, after such dreadful experience of the 'mischiefs it must produce?'

'You are not aware,' said Idomeneus, 'how little experience itself can 'avail to the indolent, who are equally 'averse to business and reflection: they 'are, indeed, dissatisfied with every 'thing; but, for want of resolution, 'they reform nothing. An habitual 'connection with these men, which 'many years had confirmed, at length 'bound me to them by shackles that I 'could not break. As soon as I came 'hither, they precipitated me into that 'excessive expence of which you have 'been witness; they have exhausted 'the strength of this rising state; they 'involved me in the war which, without your assistance, must have destroyed me; and I should soon have 'experienced, at Salentum, the same 'misfortunes which banished me from 'Crete: but you have at once opened 'my eyes, and inspired me with resolution. In your presence I am conscious to an influence for which I cannot account; my weaknesses drop 'from me, like mortality from the soul 'when she is dismissed to the skies; 'and I feel myself a new being, in a 'more exalted state.'

Mentor then asked Idomeneus how Protesilaus had behaved during the change of measures which had lately taken place. 'He has behaved,' replied Idomeneus, 'with the most refined subtlety. When you first arrived, he laboured to alarm my suspicions by indirect insinuations: he 'alledged nothing against you himself; but now one, and then another, 'were perpetually coming to tell me 'that the two strangers were much to 'be feared. "One of them," said 'they, "is the son of the crafty and "designing

" deſigning Ulyſſes; the other ſeems " to have deep deſigns, and to be of a " dark and involved ſpirit. They " have been accuſtomed to wander " from one kingdom to another; and " who knows but they may have form- " ed ſome deſign againſt this? It ap- " pears, even by their own account, " that they have been the cauſe of " great troubles in the countries " through which they have paſſed; " and we ſhould remember, that this " ſtate is ſtill in it's infancy; that it is " not firmly eſtabliſhed; and that a " ſlight commotion will overturn it."

'Upon this ſubject Proteſilaus was 'ſilent; but he took great pains to 'convince me that the reformation 'which, by your advice, I had be- 'gun, was dangerous and extravagant. 'He urged me, by arguments drawn 'from my particular intereſt. " If " you place your people," ſaid he, " in " a ſtate of ſuch eaſe and plenty, they " will labour no more; they will be- " come inſolent, untractable, and fac- " tious; weakneſs and diſtreſs only " can render them ſupple and obedi- " ent." He frequently endeavoured 'to gain his point, by aſſuming his 'former aſcendency over me: but he 'concealed it under an appearance of 'zeal for my ſervice. " By eaſing " your people," ſaid he, " you will " degrade the regal authority; and " this will be an irreparable injury, " even to the people themſelves: no- " thing but keeping them in the loweſt " ſubjection can preſerve them from " the reſtleſsneſs of diſcontent and the " turbulence of faction." To all 'this I replied, that I could eaſily keep 'the people to their duty, by making 'them love me; by exerting all my 'authority without abuſing it; by ſtea- 'dily puniſhing all offenders; by tak- 'ing care that children ſhould be pro- 'perly educated; and by maintaining 'ſuch diſcipline among the people as 'ſhould render life ſimple, ſober, and 'laborious. " What!" ſaid I, " can " no people be kept in ſubjection but " thoſe that are periſhing with hun- " ger? Does the art of government " exclude kindneſs; and muſt the po- " litician be neceſſarily diveſted of hu- " manity? How many nations do we " ſee governed with a gentle hand, yet " inflexibly loyal to their prince! Fac- " tion and revolt are the effects of " reſtleſsneſs and ambition in the " great, whoſe paſſions have been in- " dulged to exceſs, and who have been " ſuffered to abuſe freedom into licen- " tiouſneſs; of the effeminacy, luxury, " and idleneſs, of great numbers of " all ranks; of too large a military " eſtabliſhment, which muſt conſiſt of " perſons wholly unacquainted with " every occupation that can be uſeful " in a time of peace; and chiefly of " the wrongs of an injured people, " whom intolerable oppreſſion has at " laſt made deſperate. The ſeverity, " the pride, and the indolence, of " princes, which render them incapa- " ble of that comprehenſive vigilance " which alone can prevent diſorder in " the ſtate, are the firſt cauſes of tu- " mult and inſurrection; and not the " ſecure and peaceful repaſt of the " huſbandman, upon that bread which " he has obtained by the ſweat of his " brow."

'When Proteſilaus perceived that, 'in theſe principles, I was inflexible, 'he totally changed his method of at- 'tack: he began to act upon thoſe 'very maxims which he had laboured 'in vain to ſubvert; he pretended to 'adopt them from conviction, and 'with a reliſh; and expreſſed great ob- 'ligations to me for removing his pre- 'judices, and throwing new light up- 'on his mind. He anticipates my 'very wiſhes: and, in order to relieve 'the poor, he is the firſt to repreſent 'their neceſſities, and to exclaim a- 'gainſt unneceſſary expence. He is 'even, as you know, become eloquent 'in your praiſe; he expreſſes the great- 'eſt confidence in your wiſdom and 'integrity; and neglects nothing that 'he thinks will give you pleaſure. 'His friendſhip with Timocrates ſeems 'to decline: Timocrates is endeavour- 'ing to throw off his dependence; 'Proteſilaus is become jealous of him; 'and it is partly by their diſagreement 'that I have diſcovered their trea- 'chery.'

'You have then,' ſaid Mentor, with a ſmile, 'been weak enough to ſuffer 'even by detected villainy; and to 'continue ſubſervient to traitors after 'you knew their treaſon.'—'Alas!' ſaid Idomeneus, 'you do not know 'the power of artful men over a weak 'and indolent prince, who has put 'the whole management of his affairs

'into their hands: beſides, Proteſilaus, as I have juſt told you, now enters, with great zeal, into all your projects for the general advantage of the ſtate.'

'I know but too well,' ſaid Mentor, with a look of ſome ſeverity, 'that, of thoſe that ſurround a prince, the wicked prevail over the good. Of this truth you are yourſelf a dreadful example: you ſay, that I have opened your eyes to your true intereſt; yet you are ſtill ſo blind as to truſt the adminiſtration of your government to a wretch that is not fit to live. It is time you ſhould learn that a man may perform good actions, and be ſtill wicked; that men of the worſt principles and diſpoſitions do good, when it ſerves their purpoſe, with the ſame facility as evil. It is true that they do evil without reluctance, becauſe they are witheld neither by ſentiment nor principle; but it is alſo true that they do good without violence to themſelves, becauſe the ſucceſs even of their vices depends upon appearances of virtue, which they do not poſſeſs; and becauſe they gratify their own depravity, while they are deceiving mankind. They are, however, incapable of virtue, though they appear to practiſe it; they can only add to every other vice, that which is more odious than all, hypocriſy. While you continue reſolute and peremptory that good ſhall be done, Proteſilaus will do good to preſerve his authority; but if he perceives the leaſt tendency to relaxation, he will ſeize, and with all his powers improve, the opportunity to bewilder you again in perplexity and error, and reſume his natural diſſimulation and ferocity. Is it poſſible that you ſhould live with honour, or in peace, while you ſee ſuch a wretch as Proteſilaus for ever at your ſide; and remember that Philocles, the faithful and the wiſe, ſtill lives in poverty and diſgrace at Samos?

'You acknowledge, O Idomeneus! that princes are overborne and miſled by bold and deſigning men that are about them; but you ſhould not forget that princes are liable to another misfortune by no means inferior, a propenſity to forget the virtues and the ſervices of thoſe that are abſent. Princes, being continually ſurrounded by a multitude, are not forcibly impreſſed by any individual; they are ſtruck only with what is preſent and pleaſing: the remembrance of every thing elſe is ſoon obliterated; virtue affects them leſs than any other object, for virtue can ſeldom pleaſe, as it oppoſes and condemns their follies. Princes love nothing but pomp and pleaſure; and who, therefore, can wonder that princes are not beloved?'

END OF THE THIRTEENTH BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK XIV.

AFTER this converſation, Mentor perſuaded Idomeneus immediately to diſmiſs Proteſilaus and Timocrates, and recal Philocles. The king would immediately have complied, if there had not been a ſeverity of virtue in Philocles, of which he feared the effects. 'I confeſs,' ſaid he, 'that, 'though I love and eſteem him, I cannot perfectly reconcile myſelf to his 'return. I have, even from my infancy, been accuſtomed to praiſe, aſſiduity, and compliances; which, in Philocles, I ſhall not find. Whenever I took any meaſure that he diſapproved, the dejection of his countenance was ſufficient to condemn me; and when we were together in private, his behaviour was reſpectful and decent indeed, but it was ungracious and auſtere.'

'Do you not ſee,' replied Mentor, 'that to princes who have been ſpoiled 'by flattery, every thing that is ſincere 'and honeſt appears to be ungracious 'and auſtere? Such princes are even 'weak enough to ſuſpect a want of 'zeal for their ſervice, and reſpect for 'their authority, where they do not 'find a ſervility that is ready to flatter 'them in the abuſe of their power: 'they are offended at all freedom of 'ſpeech, all generoſity of ſentiment, 'as pride, cenſoriouſneſs, and ſedition; 'and contract a falſe delicacy, which 'every thing ſhort of flattery diſappoints and diſguſts. But let us ſuppoſe that Philocles is really ungracious and auſtere; will not his auſterity be preferable to the pernicious 'flattery of thoſe that are now about 'you? Where will you find a man 'without fault? And is not that of 'ſpeaking truth, in a manner ſomething 'too rough and free, a fault from which 'you have leſs to fear than any other? 'Is it not, indeed, a fault which your 'own indiſcretion has made neceſſary 'to your intereſt, as that only which 'can ſurmount the averſion to truth 'that flattery has given you? You 'ſtand in need of a man who loves only 'truth and you; who loves you better 'than you know how to love yourſelf; 'who will ſpeak truth notwithſtanding 'your oppoſition, and force a way for 'it through all your entrenchments. 'Such a man, and ſo neceſſary, is Philocles. Remember, that the greateſt 'good fortune a prince can hope is, 'that one man of ſuch magnanimous 'generoſity ſhould be born in his reign: 'in compariſon of ſuch a man, all the 'treaſures of the ſtate are of no value; 'and a prince can ſuffer no puniſhment 'ſo dreadful as that of loſing him by 'becoming unworthy of his virtue, and 'not knowing how to profit by his

'ſervices. You ought certainly to 'avail yourſelf of worthy men, though 'it is not neceſſary that you ſhould be 'blind to their faults; in theſe never 'implicitly acquieſce, but endeavour 'to correct them. Give merit, how-'ever, always a favourable hearing; 'and let the publick ſee that you at 'once diſtinguiſh and honour it: but, 'above all things, ſtrive to be no longer 'what you have been. Princes, whoſe 'virtues, like yours, have ſuffered by 'the vices of others, generally content 'themſelves with a ſpeculative diſap-'probation of corrupt men; and at 'the ſame time employ them with the 'utmoſt confidence, and load them 'with riches and honour: on the other 'hand, they value themſelves upon 'diſcerning and approving men of 'virtue, but they reward them only 'with empty praiſe, and want mag-'nanimity to aſſign them employments, 'to admit them to their friendſhip, or 'diſtinguiſh them by their favour.'

Idomeneus then confeſſed that he was aſhamed of having ſo long delayed to deliver innocence from oppreſſion, and to puniſh thoſe that had abuſed his confidence; and all ſcruples about recalling Philocles being removed, Mentor had no difficulty in perſuading the king to diſmiſs his favourite; for when once an oppoſition to a favourite has ſo far ſucceeded, that he is ſuſpected and becomes troubleſome, the prince, feeling himſelf perplexed and uneaſy, thinks only how to get rid of him: all friendſhip vaniſhes, and all ſervices are forgotten. The fall of a favourite gives no pain to his maſter, if, as ſoon as he is undone, he is removed out of ſight.

Idomeneus immediately gave private orders to Hegeſippus, one of the principal officers of his houſhold, to ſeize Proteſilaus and Timocrates, and conduct them in ſafety to the iſle of Samos; to leave them there; and to bring Philocles back to Salentum. Hegeſippus, at the receipt of this order, burſt into tears of ſurprize and joy. 'You will 'now,' ſaid he to the king, 'make 'every heart in your dominions glad; 'for theſe men were the cauſe of all 'the misfortunes that have befallen 'you and your people. Good men 'have now groaned twenty years un-'der an oppreſſion ſo ſevere, that they 'ſcarce dared even to groan: to com-'plain was impoſſible; for thoſe who 'attempted to approach you, otherwiſe 'than by the favourites, were ſure to 'be immediately cruſhed by their 'power.'

Hegeſippus then acquainted the king with innumerable inſtances of their treachery and inhumanity, of which he had never heard, becauſe nobody dared to accuſe them; and told him alſo, that he had diſcovered a conſpiracy againſt the life of Mentor. The king was ſtruck with horror at the relation.

Hegeſippus, that he might ſeize Proteſilaus without delay, went immediately to his houſe. It was not ſo large as the palace; but it was better deſigned, both for convenience and pleaſure; the architecture was in a better taſte, and it was decorated with a profuſion of expence, which the moſt cruel oppreſſion had ſupplied. He was then in a marble ſaloon that opened to his baths, reclining negligently upon a couch that was covered with purple embroidered with gold: he appeared to be weary, and even exhauſted with his labours; there was a gloom of diſcontent upon his brow, and his eye expreſſed a kind of agitation and ferocity not to be deſcribed. The principal perſons of the kingdom ſat round him upon carpets, watching his looks even to the ſlighteſt glance of his eye, and reflecting every expreſſion of his countenance from their own: if he opened his mouth, all was extaſy and admiration; and, before he had uttered a word, they vied with each other which ſhould be loudeſt in the praiſe of what he had to ſay. One of them regaled him with an account of the ſervices he had rendered to the king, heightened with the moſt ridiculous exaggeration; another declared that his mother had conceived him by Jupiter in the likeneſs of her huſband, and that he was ſon to the father of the gods. In ſome verſes that were recited by a poet, he was ſaid to have been inſtructed by the Muſes, and to have rivalled Apollo in all the works of imagination and wit; and another poet, ſtill more ſervile and ſhameleſs, celebrated him as the inventor of the polite arts, and the father of a people among whom he had ſcattered plenty and happineſs, from the horn of Amalthea, with a liberal hand.

Proteſilaus heard all this adulation with

with a cold, negligent, and diſdainful air, as if he thought his merit was without bounds, and that he honoured thoſe too much from whom he condeſcended to receive praiſe. Among other flatterers, there was one who took the liberty to whiſper ſome jeſt upon the new regulations that were taking place under the direction of Mentor: the countenance of Proteſilaus relaxed into a ſmile; and immoderate laughter immediately ſhook the whole company, though the greateſt part knew nothing of what had been ſaid. The countenance of Proteſilaus became again haughty and ſevere; and every one immediately ſhrunk back into timidity and ſilence: all watched for the happy moment in which he would turn his eye upon them, and permit them to ſpeak; and each having ſome favour to aſk, diſcovered the greateſt agitation and perplexity. Their ſupplicatory poſture ſupplied the want of words; and they ſeemed to be impreſſed with the ſame humility and reverence as a mother who petitions the gods, at their altar, for the life of an only ſon. Every countenance expreſſed a tender complacency and admiration; but every heart concealed the moſt malignant envy and implacable hatred.

At this moment Hegeſippus entered the ſaloon; and, ſeizing the ſword of Proteſilaus, acquainted him that he had the king's orders to carry him to Samos. At theſe dreadful words, all the arrogance of the favourite fell from him in a moment, like the fragment of a rock that is broken from the ſummit: he threw himſelf at the feet of Hegeſippus; he wept; heſitated; faltered; trembled; and embraced the knees of a man upon whom, an hour before, he would have diſdained to turn his eye. At the ſame time his flatterers, who ſaw that his ruin was compleat and irreparable, inſulted him with a meanneſs and cruelty worthy of their adulation.

Hegeſippus would not allow him time even to take leave of his family, or ſecure his private papers, which were all ſeized and put into the king's hands. Timocrates was alſo arreſted at the ſame time, to his inexpreſſible ſurprize; for, being upon ill terms with Proteſilaus, he had not the leaſt apprehenſion of being involved in his ruin; and they were both carried on board a veſſel which had been prepared to receive them.

They arrived in ſafety at Samos, where Hegeſippus left his priſoners; and, to compleat their misfortune, he left them together. Here, with a rancour natural to their circumſtances and diſpoſition, they reproached each other with the crimes that had brought on their ruin: here they were condemned to live, without the leaſt hope of returning to Salentum, at a diſtance from their wives and children, not to mention friends, for a friend they never had. With the country they were wholly unacquainted, and had no means of ſubſiſtence, but by their labour; a ſituation, of which the diſadvantages were greatly aggravated by the luxury and ſplendor which long habit had made almoſt as neceſſary to them as food and reſt. In this condition, like two wild beaſts of the foreſt, they were always ready to tear each other to pieces.

In the mean time, Hegeſippus enquired in what part of the iſland Philocles was to be found; and he was told that he lived at a conſiderable diſtance from the city, upon a mountain, in which there was a cave that ſerved him for a habitation. Every one ſpoke of him with the utmoſt admiration and eſteem. 'He has never given 'offence,' ſaid they, 'in a ſingle in'ſtance, ſince he has been in the iſland; 'every heart is touched at the patience 'of his labour, and the chearfulneſs 'of his indigence; he poſſeſſes no'thing, yet is always content. Though 'he is remote both from the buſineſs 'and the pleaſures of the world, with'out property, and without affluence, 'yet he can ſtill find means to oblige 'merit, and has a thouſand contriv'ances to gratify his neighbours.'

Hegeſippus immediately repaired to the cave, which he found empty and open; for the poverty of Philocles, and the ſimplicity of his manners, made it unneceſſary for him to ſhut his door when he went out. A mat of coarſe ruſhes ſerved him for a bed; he rarely kindled a fire, becauſe his food was generally ſuch as needed no dreſſing; in ſummer he lived upon fruits freſh gathered, and upon dates and dried figs in winter, quenching his thirſt at a clear ſpring that fell in a natural caſcade from the rock. His cave contained

contained nothing but his tools, and ſome books that he read at certain hours, which he appropriated to that purpoſe; not to decorate his mind, or gratify his curioſity, but that, while he reſted from his labour, he might gain inſtruction, and avoid being idle by learning to be good: and he employed himſelf in ſculpture, not to procure reputation or wealth, but merely to keep his body in exerciſe, and procure the neceſſaries of life without contracting obligations.

When Hegeſippus entered the cave, he admired the pieces of art that were begun. He obſerved a Jupiter, in whoſe countenance there was a ſerene majeſty, by which he was immediately known to be the father of gods and men; he perceived alſo a Mars, well diſtinguiſhed by a proud and menacing ferocity; but he was moſt ſtruck with a Minerva, that was repreſented as encouraging the arts; the expreſſion of her countenance was at once noble and gracious; her ſtature was tall, her ſhape eaſy, and her attitude ſo natural, that the ſpectator was almoſt perſuaded ſhe would move. Hegeſippus, having viewed theſe ſtatues with great pleaſure, retired; and, as he was coming out of the cave, ſaw Philocles at a diſtance, ſitting upon the graſs under the ſhade of a large tree, and reading. He immediately advanced towards him; and Philocles, who perceived him, ſcarce knew what to think. 'Is not 'that Hegeſippus,' ſaid he to himſelf, 'with whom I was ſo long familiar at 'Crete? But what can have brought 'him to an iſland ſo remote as Samos? 'Is he not dead, and is not this his 'ſhade, which has returned from the 'banks of the Styx to reviſit the 'earth?'

While he was thus doubting of what he ſaw, Hegeſippus came ſo near, that his doubts were at an end. 'Is it you, 'then,' ſaid he, embracing him, 'my 'dear, my early friend? What acci-'dent, or what tempeſt, has thrown you 'upon this coaſt? Have you voluntarily deſerted the iſland of Crete? or 'have you been driven from your country by a misfortune like mine?'

'It is not misfortune,' ſaid Hegeſippus, 'but the favour of the gods, that 'has brought me hither.' He then gave his friend a particular account of the long tyranny of Proteſilaus, of his intrigues with Timocrates, of the calamities which they had brought upon Idomeneus; of his expulſion from the throne, his flight to Heſperia, the founding of Salentum, the arrival of Mentor and Telemachus, the wiſdom which Mentor had diffuſed into the mind of the king, and the diſgrace of the traitors by whom he had been abuſed. He added, that he had brought them in exile to Samos, whither they had baniſhed Philocles; and concluded, that he had orders to bring him back to Salentum, where the king, who was convinced of his integrity, intended to entruſt him with the adminiſtration of his government, and diſtinguiſh him by rewards adequate to his merit.

'You ſee that cave,' ſaid Philocles, 'which is more fit for the haunt of wild 'beaſts than the habitation of a man; 'and yet, in that cave I have enjoyed 'more tranquillity and repoſe than in 'the gorgeous palaces of Crete. I am 'no more deceived by man; for with 'man I have no more connexion: I 'neither ſee, nor hear, nor need him; 'my own hard hands, which are now 'inured to labour, ſupply me with ſuch 'ſimple food as Nature has made ne-'ceſſary; and this ſlight ſtuff that you 'ſee, ſufficing to cover me, I am with-'out wants; and I enjoy a ſerene, per-'fect, and delightful freedom, of which 'the wiſdom that is contained in my 'books teaches me the proper uſe. 'Why, then, ſhould I again mix with 'mankind, and again ſuffer by their 'jealouſy, fraud, and caprice? Envy 'not, my dear Hegeſippus, the good 'fortune I poſſeſs. Proteſilaus has 'betrayed the king, and would have 'murdered me: he is fallen into his 'own ſnare, but he has done me no 'hurt. He has eventually done me 'good in the higheſt degree; he has de-'livered me from the tumult and ſla-'very of publick buſineſs; and to him 'I am indebted for this ſweet ſolitude, 'and the pleaſures I enjoy.—Return, 'then, my friend, to your prince; aſſiſt 'him under the neceſſary infelicities 'of grandeur, and do for him whatever 'you wiſh ſhould be done by me: and 'ſince his eyes, which were ſo long 'ſhut againſt truth, have been at laſt 'opened by the wiſdom of a perſon 'whom you call Mentor, let him alſo 'keep that perſon about him. As for 'me, having once ſuffered ſhipwreck,

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'it is by no means fit that I ſhould 'forſake the port in which the tempeſt 'has ſo fortunately thrown me, and 'tempt again the caprice of the winds. 'Alas! how much are kings to be pi-'tied! How worthy of compaſſion are 'thoſe that ſerve him! If they are 'wicked, what miſery do they diffuſe 'among others, what puniſhment do 'they treaſure up for themſelves! If 'they are good, what difficulties have 'they to ſurmount, what ſnares to 'avoid, what evils to ſuffer! Once 'more, my dear Hegeſippus, leave me 'poor, that I may be happy.'

Philocles expreſſed theſe ſentiments with great vehemence; and Hegeſippus looked upon him with aſtoniſhment. He had known him in Crete, when he conducted the buſineſs of the ſtate; and he was then pale, languiſhing, and emaciated: the natural ardour of his temper, and his ſcrupulous regard to rectitude, made a publick ſtation fatal to his health. He could not ſee vice go unpuniſhed without indignation, nor ſuffer even unavoidable irregularities without regret. At Crete, therefore, he ſuffered a perpetual decay; but at Samos he was vigorous and luſty; and a new youth, in ſpite even of years, bloomed upon his countenance. A life of temperance, tranquillity, and exerciſe, ſeemed to have reſtored the conſtitution which Nature had given him. 'You are ſurprized to ſee me ſo alter-'ed,' ſaid Philocles with a ſmile; 'but 'I owe this freſhneſs, this perfection 'of health, to my retirement: my ene-'mies, therefore, have given me more 'than Fortune could beſtow. Can you 'wiſh me to forſake ſubſtantial for ima-'ginary good, and incur again the 'misfortunes from which it is now my 'happineſs to be free? You would not, 'ſurely, be more cruel than Proteſi-'laus; you cannot envy me the good 'fortune that he has beſtowed.'

Hegeſippus then urged him, from every motive that he thought likely to touch his ſenſibility, but without effect: 'Would the ſight of your family 'and friends, then,' ſaid he, 'give you 'no pleaſure; of thoſe who languiſh 'for your return, and live but in the 'hope of once more preſſing you to 'their boſoms? And is it nothing in 'your eſtimation, who fear the gods, 'and make conſcience of your duty, 'to render ſervice to your prince, to 'aſſiſt him in the exerciſe of virtue, 'and the diffuſion of happineſs? Is it 'blameleſs to indulge an unſocial phi-'loſophy, to prefer your own intereſt 'to that of mankind, and chuſe rather 'to procure eaſe to yourſelf than to 'give happineſs to them? Beſides, if 'you perſiſt in your reſolution not to 'return, it will be imputed to reſent-'ment againſt the king; and if he in-'tended evil againſt you, it was only 'becauſe he was a ſtranger to your 'merit. It was not Philocles, the 'faithful, the juſt, the good, that he 'would have cut off, but a man of 'whom he had conceived a very dif-'ferent idea. He now knows you; 'and it being now impoſſible he ſhould 'miſtake you for another, his firſt 'friendſhip will revive with new force. 'He expects you with impatience; his 'arms are open to receive you; he num-'bers the days, and even the hours, of 'your delay. Can you, then, be in-'exorable to your king? Can your 'heart reſiſt the tender ſolicitudes of 'friendſhip?'

Philocles, whom the firſt recollection of Hegeſippus had melted into tenderneſs, now reſumed a look of diſtance and ſeverity: he remained immoveable as a rock, againſt which the tempeſt rages in vain, and the roaring ſurge daſhes only to be broken; neither entreaty nor argument found any paſſage to his heart. But the piety of Philocles would not ſuffer him to indulge his inclination, however ſupported by his judgment, without conſulting the gods; and he diſcovered, by the flight of birds, by the entrails of victims, and by other preſages, that it was their pleaſure he ſhould go with Hegeſippus; he therefore reſiſted no more, but complied with the requeſt of Hegeſippus, and prepared for his departure. He did not, however, quit the ſolitude in which he had lived ſo many years, without regret. 'Muſt I then,' ſaid he, 'forſake this pleaſant cell, where 'peaceful and obedient ſlumbers came 'every night to refreſh me after the 'labours of the day! where my eaſy 'life was a ſilken thread, which the 'Siſters, notwithſtanding my poverty, 'entwined with gold!' The tears then ſtarted to his eye; and, proſtrating himſelf on the earth, he adored the Naiad of the tranſlucent ſpring, that had quenched his thirſt, and the nymphs of

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the mountain that ſurrounded his retreat. Echo heard his expreſſions of tenderneſs and regret; and, with a gentle and plaintive voice, repeated them to all the ſylvan deities of the place.

Philocles then accompanied Hegeſippus to the city, in order to embark. He thought that Proteſilaus, overwhelmed with confuſion, and burning with reſentment, would be glad to avoid him: but he was miſtaken; men without virtue are without ſhame, and always ready to ſtoop to any meanneſs. Philocles modeſtly concealed himſelf, for fear the unhappy wretch ſhould ſee him; for he ſuppoſed, that to ſee the proſperity of an enemy, which was founded on his ruin, would aggravate his miſery: but Proteſilaus ſought him out with great eagerneſs, and endeavoured to excite his compaſſion, and engage him to ſolicit the king for permiſſion to return to Salentum. Philocles, however, was too ſincere to give him the leaſt hope that he would comply; and he knew, better than any other, the miſchiefs that his return would produce: but he ſoothed him with expreſſions of pity, offered him ſuch conſolation as his ſituation would admit, and exhorted him to propitiate the gods by purity of manners, and reſignation to his ſufferings. As he had heard that the king had taken from him all the wealth that he had unjuſtly acquired, he promiſed him two things, which he afterwards faithfully performed; to take his wife and children, who remained at Salentum, expoſed to all the miſeries of poverty, and all the dangers of popular reſentment, under his protection; and to ſend him ſome ſupplies of money, to alleviate the diſtreſs he muſt ſuffer in a ſtate of baniſhment ſo remote from his country.

The wind being fair, Hegeſippus haſtened the departure of his friend. Proteſilaus ſaw them embark: his eyes were directed invariably towards the ſea; and purſued the veſſel as ſhe made her way through the parting waves; and the wind every moment increaſed her diſtance. When his eye could diſtinguiſh it no more, it's image was ſtill impreſſed upon his mind; at laſt, ſeized with the phrenzy of deſpair, he rolled himſelf in the ſands, tore his hair, and reproached the gods for the ſeverity of their juſtice; he called at laſt upon Death, but even Death rejected his petition to die, and diſdained to deliver him from the miſery from which he wanted courage to deliver himſelf.

In the mean time the veſſel, favoured by Neptune and the winds, ſoon arrived at Salentum. When the king was told that it was entering the port, he ran out with Mentor to meet Philocles, whom he tenderly embraced, and expreſſed the utmoſt regret at having ſo injuriouſly authorized an attempt upon his life. This acknowledgment was ſo far from degrading him in the opinion of his people, that every one conſidered it as the effort of an exalted mind, which, as it were, triumphed over it's own failings, by confeſſing them with a view to reparation. The publick joy, at the return of Philocles, the friend of man, and at the wiſdom and goodneſs expreſſed by the king, was ſo great, that it overflowed in tears.

Philocles received the careſſes of his prince with the moſt reſpectful modeſty, and was impatient to eſcape from the acclamations of the people. He followed Idomeneus to the palace; and, though Mentor and he had never ſeen each other before, there was immediately the ſame confidence between them as if they had been familiar from their birth; as if the gods, who have witheld from the wicked the power of diſtinguiſhing the good, had imparted to the good a faculty of diſtinguiſhing each other: thoſe who have a love for virtue cannot be together without being united by that virtue which they love. Philocles, after a ſhort time, requeſted the king to diſmiſs him to ſome retirement near Salentum, where he might live in the ſame obſcurity that he had enjoyed at Samos. The king granted his requeſt; but went almoſt every day with Mentor to viſit him in his retreat, where they conſulted how the laws might beſt be eſtabliſhed, and the government fixed upon a permanent foundation for the advantage of the people.

The two principal objects of their conſideration were the education of children, and the manner of life to be preſcribed during peace. As to the children, Mentor ſaid, that they belonged leſs to their parents than to the ſtate. 'They are the children of the 'community,' ſaid he; 'and they are 'at once it's hope and it's ſtrength. 'It is too late to correct them when 'habits of vice have been acquired; 'and it is doing little to exclude them

'from

'from employments when they are become unworthy of truſt. It is always 'better to prevent evil than to puniſh 'it. The prince who is the father of 'his people, is more particularly the 'father of the youth, who may be conſidered as the flower of the nation; 'and it is in the flower that care ſhould 'be taken of the fruit: a king, therefore, ſhould not diſdain to watch over 'the riſing generation, nor to appoint 'others to watch with him. Let him 'enforce, with inflexible conſtancy, 'the laws of Minos, which ordain that 'children ſhall be ſo educated as to 'endure pain without impatience, and 'expect death without terror: that the 'contempt of luxury and wealth ſhall 'be honour; and injuſtice, ingratitude, 'and voluptuous idleneſs, infamy; 'that children, from their tendereſt 'youth, ſhall be taught to commemorate the atchievements of heroes, the 'favourites of Heaven, who have ſacrificed private intereſt to their country, 'and ſignalized their courage in battle; 'by joining in ſongs to their honour, 'at once to animate them by examples 'of heroick virtue, and harmonize their 'ſouls by muſick: that they ſhould learn 'to be tender to their friends, faithful 'to their allies, and equitable to all 'men, their enemies not excepted. 'Above all things, that they ſhould 'be taught to dread the reproach of 'conſcience, as an evil much greater 'than torture and death. If theſe 'maxims are impreſſed early upon the 'heart, with all the power of eloquence 'and the charms of muſick, there will 'be few, indeed, in whom they will 'not kindle the love of virtue and of 'fame.

'It is,' added Mentor, 'of the utmoſt importance to eſtabliſh publick 'ſchools for inuring youth to the moſt 'robuſt exerciſes, and preſerving them 'from effeminacy and idleneſs, which 'render the moſt liberal endowments 'of Nature uſeleſs.' He adviſed the inſtitution of publick games and ſhews, with as much variety as could be contrived, to rouze the attention, and intereſt the paſſions, of the people; but, above all, to render the body ſupple, vigorous, and active: and he thought it proper to excite emulation, by giving prizes to thoſe that ſhould excel. He wiſhed alſo, as the moſt powerful preſervative againſt general depravity of manners, that the people might marry early; and that parents, without any views of intereſt, would leave the young men to the free choice of ſuch wives as their inclinations naturally led them to prefer.

But, while theſe meaſures were concerted, to preſerve a blameleſs ſimplicity among the riſing generation, to render them laborious and tractable, and at the ſame time to give them a ſenſe of honour, Philocles, whoſe military genius made him fond of war, obſerved to Mentor, that it would ſignify little to inſtitute publick exerciſes, if the youth were ſuffered to languiſh in perpetual peace, without bringing their courage to the teſt, or acquiring experience in the field. 'The nation,' ſays he, 'will be inſenſibly enfeebled; 'courage will relax into effeminate 'ſoftneſs; and a general depravity, 'the neceſſary effect of uninterrupted 'abundance and tranquillity, will render them an eaſy prey to any warlike nation that ſhall attack them; 'and, to avoid the miſeries of war, 'they will incur the moſt deplorable 'ſlavery.'

'The calamities of war,' ſaid Mentor, 'are more to be dreaded than you 'imagine. War never fails to exhauſt 'the ſtate, and endanger it's deſtruction, with whatever ſucceſs it is carried on. Though it may be commenced with advantage, it can never 'be finiſhed without danger of the moſt 'fatal reverſe of fortune. With whatever ſuperiority of ſtrength an engagement is begun, the leaſt miſtake, the 'ſlighteſt accident, may turn the ſcale, 'and give victory to the enemy. Nor 'can a nation that ſhould be always 'victorious proſper: it would deſtroy 'itſelf by deſtroying others; the country would be depopulated, the ſoil 'untilled, and trade interrupted; and, 'what is ſtill worſe, the beſt laws 'would loſe their force, and a corruption of manners inſenſibly take place. 'Literature will be neglected among 'the youth; the troops, conſcious of 'their own importance, will indulge 'themſelves in the moſt pernicious licentiouſneſs with impunity, and the 'diſorder will neceſſarily ſpread through 'all the branches of government. A 'prince who, in the acquiſition of glory, 'would ſacrifice the life of half his 'ſubjects, and the happineſs of the reſt,

'is unworthy of the glory he would 'acquire; and deſerves to loſe what he 'rightfully poſſeſſes, for endeavouring 'unjuſtly to uſurp the poſſeſſions of 'another.

'It is, however, eaſy to exerciſe the 'courage of the people in a time of 'peace. We have already inſtituted 'publick exerciſes, and aſſigned prizes 'to excite emulation; we have direct-'ed that the atchievements of the brave 'ſhall be celebrated in ſongs to their 'honour, which kindle, in the breaſts 'even of children, a deſire of glory, 'and animate them to the exerciſe of 'heroick virtue; we have alſo taken 'care that they ſhall be inured to ſo-'briety and labour. But this is not all: 'when any of your allies ſhall be en-'gaged in a war, the flower of your 'youth, particularly thoſe who appear 'to have a military genius, and will 'profit moſt by experience, ſhould be 'ſent as auxiliaries into the ſervice: 'you will thus ſtand high in the eſti-'mation of the ſtates with which you 'are connected; your friendſhip will 'be ſought, and your diſpleaſure dread-'ed; and, without being engaged in a 'war in your own country, and at your 'own expence, you will always have a 'numerous youth of habitual courage 'and experimental ſkill. Though you 'are at peace yourſelves, you ſhould 'treat, with great honour, thoſe who 'have diſtinguiſhed abilities for war: 'for the beſt way of keeping war at a 'diſtance, is to encourage military 'knowledge, to honour thoſe who ex-'cel in the profeſſion of arms, and to 'have ſome of your people always in 'foreign ſervice, who will know the 'ſtrength and diſcipline of the neigh-'bouring ſtates, and the manner of 'their military operations; to be at 'once ſuperior to the ambition that 'would court war, and to the effemi-'nacy that would fear it. Thus, be-'ing always prepared for war, when 'you are driven into it by neceſſity, 'you will find that the neceſſity of 'making war will ſeldom happen.

'When your allies are about to make 'war upon each other, you ſhould al-'ways interfere as mediator. You will 'thus acquire a genuine and laſting 'glory, which ſanguinary conqueſt can 'never give; you will gain the love 'and eſteem of foreign nations, and 'become neceſſary to them all; you 'will rule other ſtates by the confidence 'they place in you, as you govern your 'own by the authority of your ſtation; 'you will be the common repoſitory of 'their ſecrets, the arbiter of their dif-'ferences, and the object of their love; 'your fame will then fly to the remot-'eſt regions of the earth; and your 'name, like incenſe from the altars of 'the gods, ſhall be wafted from clime 'to clime, as far as virtue can be known 'and loved. If, in poſſeſſion of this 'influence, and this honour, a neigh-'bouring nation ſhould, contrary to 'all the rules of juſtice, commence ho-'ſtilities againſt you, it will find you 'diſciplined and ready; and, which is 'yet more effectual ſtrength, beloved 'and ſuccoured when you are in dan-'ger: your neighbours will be alarm-'ed for themſelves, and conſider your 'preſervation as eſſential to the publick 'ſafety. This will be your ſecurity, 'in compariſon of which walls and 'ramparts are no defence: this is true 'glory; the bright reality, which few 'kings have diſtinguiſhed and purſued, 'which few kings have not left un-'known behind them to follow an 'illuſive phantom, ſtill diſtant from 'the prize, in proportion to their 'ſpeed!'

When Mentor had done ſpeaking, Philocles fixed his eyes upon him with an aſtoniſhment that prevented reply; then looking upon the king, he was delighted to perceive that he drank the wiſdom which flowed from the lips of the ſtranger, as the traveller, thirſting in the deſart, drinks of an unexpected ſpring.

Thus Minerva, under the figure of Mentor, eſtabliſhed the beſt laws, and the wiſeſt principles of government, at Salentum; not ſo much that the kingdom of Idomeneus might flouriſh, as to ſhew Telemachus, at his return, by a ſtriking example, what may be effected by a wiſe government, with reſpect to the happineſs of the people, and the honour of the prince.

END OF THE FOURTEENTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XV.

TELEMACHUS, in the mean time, was diſplaying his courage among the perils of war. As ſoon as he had quitted Salentum, he applied himſelf with great diligence to gain the eſteem of the old commanders, whoſe reputation and experience were conſummate. Neſtor, who had before ſeen him at Pylos, and who had always loved Ulyſſes, treated him as if he had been his ſon; he gave him many leſſons of inſtruction, and illuſtrated his precepts by examples. He related all the adventures of his youth, and told him the moſt remarkable atchievements which he had ſeen performed by the heroes of the preceding age; for the memory of Neſtor, who had lived to ſee three generations, contained the hiſtory of ancient times with the ſame fidelity as an inſcription upon marble or braſs.

Philoctetes did not at firſt regard Telemachus with the ſame kindneſs: the enmity which he had ſo long cheriſhed in his breaſt againſt Ulyſſes prejudiced him againſt his ſon; and he could not ſee, without pain, that the gods appeared to intereſt themſelves in his fortunes, and to intend him a glory equal to that of the heroes by whom Troy had been overthrown. But the unaffected modeſty of Telemachus at length ſurmounted his reſentment, and he could not but love that virtue which appeared ſo amiable and ſweet. He frequently took him aſide, and talked to him with the moſt unreſerved confidence. 'My 'ſon,' ſaid he, 'for I now make no 'ſcruple to call you ſo, I muſt confeſs 'that your father and I have been long 'enemies to each other. I acknow-'ledge alſo, that my enmity was not 'ſoftened by mutual danger and mu-'tual ſucceſs, for it continued unabat-'ed after we had laid Troy in ruins; 'and when I ſaw you, I found it dif-'ficult to love even virtue in the ſon of 'Ulyſſes. I have often reproached my-'ſelf for this reluctance, which, how-'ever, I ſtill felt; but virtue, when it 'is gentle, placid, ingenuous, and un-'aſſuming, muſt at laſt compel affec-'tion and eſteem.' Philoctetes, in the courſe of theſe converſations, was inſenſibly led to acquaint Telemachus with what had given riſe to the animoſity between him and Ulyſſes.

'It is neceſſary,' ſaid he, 'that I 'ſhould tell my ſtory from the begin-'ning. I was the inſeparable compa-'nion of Hercules, the great example 'of divine virtue, the deſtroyer of 'monſters, whoſe proweſs was a bleſ-'ſing to the earth; and, compared 'with whom, all other heroes are but 'as reeds to the oak, or ſparrows to 'the eagle. Love, a paſſion that has 'produced every ſpecies of calamity,

'was the cauſe of his misfortunes; and 'his were the cauſe of mine. To this 'ſhameful paſſion the virtues of Hercules were oppoſed in vain; and, after all his conqueſts, he was himſelf 'the ſport of Cupid. He never remembered, without a bluſh of ingenuous ſhame, his having laid by his 'dignity to ſpin in the chamber of Omphale, like the moſt abject and effeminate of men: he has frequently 'deplored this part of his life, as having ſullied his virtue, and obſcured 'the glory of his labours; and yet, ſuch is the weakneſs and inconſiſtency of man, who thinks himſelf all-ſufficient, that he yields without a ſtruggle; 'the great Hercules was again taken 'in the ſnare of love, and ſunk again into a captivity which he had ſo often remembered with indignation and contempt. He became enamoured 'of Deianira, and would have been happy if he had continued conſtant in his paſſion for this woman, whom he made his wife; but the youthful 'beauty of Iole, to whom the Graces had given all their charms, ſoon ſeduced him to a new paſſion. Deianira became jealous; and, unhappily, recollected the fatal garment which had been given her by Neſſus the Centaur, when he was dying, as a certain means of reviving the love of Hercules, if he ſhould ever neglect her for another. This garment had imbibed the blood of the Centaur, to which the arrow that ſlew him had communicated it's poiſon; for the arrows of Hercules were dipped in the blood of the Lernæan hydra, which gave them a malignity ſo powerful, that the ſlighteſt wound they could make was mortal.

'As ſoon as Hercules had put on the garment, he felt the poiſon burn even to the marrow in the bone: he cried out, in his agony, with a voice more than human; the ſound was returned by Mount Oeta, the echo deepened in the vallies, and the ſea itſelf ſeemed to be moved. The roar of the moſt furious bulls, when they fight, was not ſo dreadful as the cries of Hercules! Lycas, who brought him the garment from Deianira, happening unfortunately to approach him, he ſeized him in the diſtraction of his torments, and, whirling him round as a ſlinger whirls a ſtone that he 'would diſmiſs with all his ſtrength, he threw him from the top of the mountain; and, falling into the ſea, he was immediately transformed to a rock, which ſtill retains the figure of a man; and which, ſtill beaten by the ſurge, alarms the pilot, while he is yet diſtant from the ſhore.

'After the fate of Lycas, I thought I could truſt Hercules no more; and therefore endeavoured to conceal myſelf in the caverns of the rock. From this retreat I ſaw him, with one hand, root up the lofty pines that towered to the ſky, and oaks which had repelled the ſtorms of ſucceſſive generations; and, with the other, endeavoured to tear off the fatal garment, which adhered like another ſkin, and ſeemed to be incorporated with his body: in proportion as he tore it off, he tore off alſo the fleſh; his blood followed in a torrent, and the earth was empurpled round him. But his virtue at length ſurmounted his ſenſe of pain; and he cried out—"Thou "art witneſs, O Philoctetes! to the "torments which the gods inflict upon "me; and they are juſt. I have offended Heaven, and violated the "vows of connubial love: after all "my conqueſts, I have meanly given "up my heart to forbidden beauty. I "periſh; and am content to periſh, "that Divine Juſtice may be ſatisfied! "But, alas! my dear friend, whither "art thou fled! Tranſported by exceſs of pain, I have, indeed, deſtroyed "unhappy Lycas by an act of cruelty "for which I abhor myſelf: he was a "ſtranger to the poiſon that he brought "me; he committed no crime; he deſerved no puniſhment! But could "the ſacred ties of friendſhip be forgotten? Could I attempt the life of "Philoctetes? My love for him can "ceaſe only with my life; into his "breaſt will I breathe my departing "ſpirit, and to his care will I confide "my aſhes! Where art thou, then, "my dear Philoctetes? Where art "thou, Philoctetes? the only object "of my hope on earth!"

'Struck with this tender expoſtulation, I ruſhed towards him, and he 'ſtretched out his arms to embrace me; yet, before I reached him, he 'drew them back, leſt he ſhould kindle 'in my boſom the fatal fires that conſumed his own. "Alas!" ſaid he,

"even

" even this conſolation is denied me!" ' He then turned from me; and, col- ' lecting all the trees that he had rooted ' up into a funeral-pile upon the ſum- ' mit of the mountain, he aſcended it ' with a kind of dreadful tranquillity: ' he ſpread under him the ſkin of the ' Nemæan lion, which, while he was ' traverſing the earth from one extre- ' mity to the other, deſtroying mon- ' ſters, and ſuccouring diſtreſs, he had ' worn as a mantle; and, reclining ' upon his club, he commanded me to ' ſet fire to the wood. This command, ' though I trembled with horror, I ' could not refuſe to obey; for his ' miſery was ſo great, that life was no ' longer a bounty of Heaven; and I ' feared that, in the extremity of his ' torment, he might do ſomething un- ' worthy of the virtue which had aſto- ' niſhed the world.

' When he perceived that the pile ' had taken fire—" Now," ſaid he, " my dear Philoctetes! I know that " thy friendſhip is ſincere; for my ho- " nour is dearer to thee than my life: " may thy reward be from Heaven! " I give thee all I can beſtow: theſe " arrows, dipped in the blood of the " Lernæan hydra, I valued more than " all that I poſſeſſed; and they are " thine. Thou knoweſt that the wounds " which they make are mortal: they " rendered me invincible, and ſo they " will render thee; nor will any man " dare to lift up his hand againſt thee. " Remember, that I die faithful to our " friendſhip; and forget not how cloſe " I held thee to my heart. If thou " art indeed touched with my miſ- " fortunes, there is ſtill one conſola- " tion in thy power: promiſe to ac- " quaint no man with my death, and " never to reveal the place where thou " ſhalt hide my aſhes." I promiſed, ' in an agony of tenderneſs and grief; ' and I conſecrated my promiſe by an ' oath. A beam of joy ſparkled in his ' eyes; but a ſheet of flame immedi- ' ately ſurrounded him, ſtifled his ' voice, and almoſt hid him from my ' ſight. I caught, however, a glimpſe ' of him through the flame; and I per- ' ceived that his countenance was as ' ſerene as if he had been ſurrounded ' with feſtivity and joy at the banquet ' of a friend, covered with perfume, ' and crowned with flowers.

' The flames quickly conſumed his ' terreſtrial and mortal part: of that ' nature which he had received from ' his mother Alcmena, there were no ' remains; but he preſerved, by the ' decree of Jove, that pure and immor- ' tal eſſence, that celeſtial flame, the ' true principle of life, which he had ' received from the father of the gods. ' With the gods, therefore, he drank ' immortality under the golden roofs ' of Olympus; and they gave him Hebe ' to wife; the lovely Hebe, the god- ' deſs of youth, who had filled the ' bowl of nectar to Jupiter, before that ' honour was beſtowed upon Gany- ' mede.

' In the mean time, the arrows that ' had been given me as a pledge of ſu- ' perior proweſs and fame, proved an ' inexhauſtible ſource of misfortune. ' When the confederate princes of ' Greece undertook to revenge the ' wrong done to Menelaus by Paris, ' who had baſely ſtolen away Helen, ' and to lay the kingdom of Priam in ' ruins, they learned from the oracle ' of Apollo, that in this enterprize ' they would never ſucceed, if they ' did not take with them the arrows of ' Hercules.

' Your father Ulyſſes, whoſe pene- ' tration and activity rendered him ſu- ' perior in every council, undertook to ' perſuade me to accompany them to ' the ſiege of Troy, and to take the ' arrows of Hercules, which he be- ' lieved to be in my poſſeſſion, with ' me. It was now long ſince Hercules ' had appeared in the world; no ex- ' ploit of the hero was related; and ' monſters and robbers began to ap- ' pear with impunity. The Greeks ' knew not what opinion to form con- ' cerning him: ſome affirmed that he ' was dead; others, that he was gone ' to ſubdue the Scythians under the ' frozen bear; but Ulyſſes maintained ' that he was dead, and engaged to ' make me confeſs it. He came to me, ' while I was ſtill lamenting the loſs of ' my illuſtrious friend with inconſola- ' ble ſorrow; he found it extremely ' difficult to ſpeak to me; for I avoided ' the ſight of mankind. I could not ' think of quitting the deſarts of Mount ' Oeta, where I had been witneſs to ' the death of Alcides; and was wholly ' employed in forming his image in

' my

'my mind, and weeping at the remembrance of his ſufferings, which 'every view of theſe mournful places 'renewed. But upon the lips of your 'father there was a ſweet and irreſiſtible eloquence: he ſeemed to take an 'equal part in my affliction, and when 'I wept, he wept with me; he gained 'upon my heart by an inſenſible approach; and he obtained my confidence even before I knew it. He 'intereſted my tenderneſs for the Grecian princes, who had undertaken a 'juſt war, in which, without me, they 'could not be ſucceſsful: he could 'not, however, draw from me the ſecret that I had ſworn to keep; but, 'though I did not confeſs it, he had 'ſufficient evidence that Hercules was 'dead; and he preſſed me to tell him 'where I had concealed his aſhes.

'I could not think of perjury without horror: and yet, alas! I eluded 'the vow that I had made to Hercules 'and to Heaven. I diſcovered the 'place where I had depoſited the remains of the hero, by ſtriking it with 'my foot; and the gods have puniſhed 'me for the fraud. I then joined the 'confederates, who received me with 'as much joy as they would have received Hercules himſelf. When we 'were on ſhore at the Iſland of Lemnos, I was willing to ſhew the Greeks 'what my arrows would do; and 'therefore prepared to ſhoot a deer 'which I ſaw ruſh into the foreſt: but, 'by ſome accident I let the ſhaft ſlip 'out of my hand, and falling upon my 'foot, it gave me a wound, of which 'I ſtill feel the effects. I was immediately ſeized with the ſame pains 'that had deſtroyed Hercules; and 'the echoes of the iſland repeated my 'complaints day and night. A black 'and corrupted blood flowed inceſſantly from my wound, infected the 'air, and filled the camp with an intolerable ſtench: the whole army was 'ſtruck with horror at my condition, 'and concluded it to be the juſt puniſhment of the gods.

'Ulyſſes, who had engaged me in 'this expedition, was the firſt to abandon me, as I have ſince learned, becauſe he preferred victory, and the 'common intereſt of Greece, to private friendſhip, and the punctilios of 'decorum. The horror of my wound, 'the infection that it ſpread, and the 'dreadful cries that it forced from me, 'produced ſuch an effect upon the 'army, that it was no longer poſſible 'to ſacrifice in the camp. But when 'the Greeks abandoned me by the 'counſel of Ulyſſes, I conſidered his 'policy as the moſt aggravated inhumanity, and the baſeſt breach of 'faith. I was blinded by prejudice and 'ſelf-love; and did not perceive that 'the wiſeſt men were moſt againſt me, 'and that the gods themſelves were 'become my enemies.

'I remained, during almoſt the 'whole time that Troy was beſieged, 'alone without ſuccour, without conſolation, without hope; the victim of 'intolerable anguiſh, in a deſolate 'iſland, where I ſaw no object but the 'rude productions of uncultivated nature, and heard only the roaring of 'the ſurge that was broken againſt the 'rocks. In one of the mountains of 'this deſart I found a cavern; the ſummit, which towered to the ſkies, was 'divided into a fork, and at the bottom was a ſpring of clear water. 'This cavern, my only dwelling, was 'the retreat of wild beaſts of various 'kinds, to whoſe fury I was expoſed 'night and day. I gathered a few 'leaves into an heap for my bed; and 'my whole poſſeſſions were a wooden 'veſſel of the rudeſt workmanſhip, and 'a few tattered garments, which I 'wrapped round my wound to ſtaunch 'the blood, and uſed alſo to clean it. 'In this place, forſaken of man, and 'hateful to the gods, I ſometimes endeavoured to ſuſpend the ſenſe of my 'miſery by ſhooting at the pigeons, 'and other birds that flew round the 'rock: when I had brought one to the 'ground, I crawled, with great pain 'and difficulty, to take it up, that it 'might ſerve me for food; and thus 'my own hands provided me ſubſiſtence.

'The Greeks, indeed, left me ſome 'proviſions when they quitted the 'iſland; but theſe were ſoon exhauſted. I dreſſed ſuch as I procured at a 'fire, which I kindled by ſtriking a 'flint: and this kind of life, rude and 'forlorn as it was, would not have 'been unpleaſing to me, the ingratitude and perfidy of man having reconciled me to ſolitude, if it had not 'been for the pain that I endured from 'my wound, and the perpetual review

'of

'of my singular misfortunes. "What!" 'said I to myself, "seduce a man from "his country, upon pretence that he "alone can avenge the cause of Greece, "and then leave him in an uninhabit-"ed island, while he is asleep!" for I 'was asleep when the Greeks deserted 'me; and you may judge in what an 'agony of consternation and grief I 'awaked, and saw their fleet standing 'from the shore. I looked round me, 'to find some gleam of comfort; but 'all was desolation and despair.

'This island had neither port nor 'commerce; and was not only with-'out inhabitants, but without visitors, 'except such as came by force. As 'no man set foot on the shore but 'those who were driven thither by 'tempests, I could hope for society 'only by shipwreck; and I knew, 'that if distress should force any un-'fortunate mariners upon the island, 'they would not dare to take me 'with them when they left it, lest they 'should incur the resentment, not of 'the Greeks only, but of the gods. I 'suffered remorse, and pain, and hun-'ger, ten years; I languished with a 'wound that I could not cure; and 'hope itself was extinguished in my 'breast.

'One day, as I returned from seek-'ing some medicinal herbs for my 'wound, I was surprized to find, at 'the entrance of my cave, a young 'man of a graceful appearance, but a 'lofty and heroick port. I took him, 'at the first glance, for Achilles, whom 'he greatly resembled in his features, 'aspect, and deportment; and I was 'convinced of my mistake only by his 'age. I observed, that his whole 'countenance expressed perplexity and 'compassion: he was touched to see 'with what pain and difficulty I 'crawled along; and his heart melted 'at my complaints, which the echoes 'of the shore returned.

'I called out, while I was yet at a 'distance—"O stranger! what mis-"fortune has cast thee upon this "island, forsaken of men? I know "thy habit to be Grecian; an habit "which, in spite of my wrongs, I "love. O let me hear thy voice; and "once more find, upon thy lips, that "language which I learned in infancy, "and which this dreadful solitude has "so long forbidden me to speak. Let "not my appearance alarm you; for "the wretch whom you behold is not "an object of fear but of pity." The 'stranger had no sooner answered— "I am a Greek!" than I cried out— "After such silence without associate, "such pain without consolation, how "sweet is the sound! O my son! what "misfortune, what tempest, or rather "what favouring gale, has brought "thee hither, to put an end to my "sufferings?" He replied—"I am "of the island of Scyros, whither I "am about to return; and it is said "that I am the son of Achilles: I "have now answered your enquiries." 'So brief a reply left my curiosity un-'satisfied. "O son of Achilles!" 'said I, "the friend of my heart, "who wert fostered by Lycomedes "with the tenderness of a parent, "whence art thou come, and what has "brought thee to this place?"—"I "come," he replied, "from the siege "of Troy."—"Thou wast not," 'said I, "in the first expedition."— "Wast thou in it then?" said he. "I perceive," said I, "that thou "knowest neither the name, nor the "misfortunes, of Philoctetes. Wretch "that I am! my persecutors insult me "in my calamity. Greece is a stran-"ger to my sufferings, which every "moment increase. The Atrides "have reduced me to this condition; "may the gods reward them as they "deserve!"

'I then related the manner in which 'I had been abandoned by the Greeks: 'and, as soon as Neoptolemus had 'heard my complaints, he made me 'the confidante of his own. "After "the death of Achilles——" said he; "How!" said I; "is Achilles dead? "Forgive the tears that interrupt you, "for I owe them to the memory of "your father."—"Such interrup-"tion," replied Neoptolemus, "is "soothing to my sorrow. What can "so much alleviate my loss as the "tears of Philoctetes!"

'Neoptolemus then resumed his 'story. "After the death of Achil-"les," said he, "Ulysses and Phœnix "came to me, and told me that Troy "could not be taken till I came to the "siege. I was easily persuaded to go "with them; for my grief for the "death of Achilles, and a desire of "inheriting his glory in so celebrated

"a war,

" a war, were inducements that almoſt " made perſuaſion unneceſſary. When " I arrived at Sigeum, the whole army " gathered round me; every one was " ready to ſwear that he beheld Achil- " les: but, alas! Achilles was no " more! In the preſumption of youth " and inexperience, I thought I might " hope every thing from thoſe who " were ſo liberal of praiſe; I therefore " demanded my father's arms of the " Atrides; but their anſwer was a " cruel diſappointment of my expecta- " tions. " You ſhall have," ſaid " they, " whatever elſe belonged to " your father; but his arms are allot- " ted to Ulyſſes."

" This threw me into confuſion, and " tears, and rage. But Ulyſſes re- " plied, without emotion— " You " have not endured, with us, the dan- " gers of a tedious ſiege; you have not " merited ſuch arms; you have de- " manded them too proudly, and they " ſhall never be yours." My right " being thus unjuſtly wreſted from " me, I am returning to the iſle of " Scyros, yet more incenſed againſt " the Atrides than Ulyſſes. To all " who are their enemies, may the gods " be friends!—And now, Philoctetes, " I have told thee all."

' I then aſked Neoptolemus, how it ' happened, that Ajax, the ſon of Te- ' lamon, did not interpoſe, to prevent ' ſo flagitious an injuſtice? " Ajax," ' ſaid he, " is dead." —" Is Ajax " dead," ſaid I, " and Ulyſſes alive " and proſperous?" I then enquired ' after Antilochus, the ſon of Neſtor; ' and Patroclus, the favourite of A- ' chilles. " They alſo," ſaid he, " are dead."—" Alas!" ſaid I, " are " Antilochus and Patroclus dead? " How does War, with unrelenting " and undiſtinguiſhing deſtruction, " ſweep away the righteous, and ſpare " the wicked! Ulyſſes lives; and ſo, I " doubt not, does Therſites. Such is " the ordination of the gods! and yet " we ſtill honour them with praiſe."

' While I was thus burning with re- ' ſentment againſt your father, Neop- ' tolemus continued to deſtroy me. " I am going," ſaid he, with a mourn- ' ful accent, " to live content in the " iſle of Scyros; which, though un- " cultivated and obſcure, is yet far " from the armies of Greece, where " evil prevails over good. Farewel! " May the gods vouchſafe to reſtore " thy health!"—" O my ſon!" ſaid I, " I conjure thee by the manes of thy " father, by thy mother, and by all " that is dear to thee upon earth, not " to leave me alone in this extremity " of pain and ſorrow: I know I ſhall " be a burden to you; but it would " diſgrace your humanity to leave me " here. Place me in the prow, the " ſtern, or even the hold of your veſ- " ſel, wherever I ſhall leaſt offend " you: in the eſtimation of a noble " mind there is glory in doing good. " Do not abandon me in a deſart, " where there are no traces of men: " take me with you to Scyros, or " leave me at Eubœa, where I ſhall " be near to Mount Oeta, to Trachin, " and the pleaſing banks of Theſſalian " Sperchius; or ſend me back to my " father. Alas! my fears ſuggeſt " that my father is dead: I ſent to " him for a veſſel which has never ar- " rived; and it is therefore certain, ei- " ther that he is dead, or that thoſe " who promiſed to acquaint him with " my diſtreſs have betrayed their " truſt. My laſt hope is in thee, O " my ſon! Conſider the uncertainty of " all ſublunary things: the proſperous " ſhould fear to abuſe proſperity; and " never fail to ſuccour the diſtreſs " which they are liable to feel!"

' Such, in the intolerable anguiſh of ' my mind, was my addreſs to Neop- ' tolemus; and he promiſed to take me ' with him. My heart then leaped for ' joy. " O happy day!" ſaid I; " O " amiable Neoptolemus, worthy to in- " herit the glory of thy father!—Ye " dear companions, with whom I " ſhall return to the world of life, " ſuffer me to bid this mournful re- " treat farewel! See where I have " lived, and conſider what I have en- " dured! My ſufferings have been " more than another could ſuſtain; " but I was inſtructed by Neceſſity, " and ſhe teaches what otherwiſe could " not be known: thoſe who are with- " out ſufferings are without know- " ledge; they diſtinguiſh neither good " nor evil; and are alike ſtrangers to " mankind and to themſelves." Af- ' ter this effuſion of my heart, I took ' my bow and arrows in my hand.

' Neoptolemus then requeſted that I ' would permit him to kiſs the cele- ' brated arms that had been conſecrated

' by

'by the invincible Alcides. "To "you," said I, "all things are permitted: you, my son, restore me to "light and life, to my country, my "father, my friends, and myself; "you may touch these arms; and "boast, that you are the only Greek "who deserves to touch them." Neoptolemus immediately came into my 'cell to admire my arrows. At this 'moment a sudden pang totally suspended my faculties; I no longer 'knew what I did, but called for a 'sword, that I might cut off my foot. 'I cried out for Death, and reproached him with delay. "Burn me," 'said I to Neoptolemus, "this mo"ment, as I burnt the son of Jove "upon Mount Oeta!—O Earth! re"ceive a dying wretch, who shall ne"ver more rise from thy bosom!" I 'fell immediately to the ground without appearance of life, a state in 'which these fits of pain usually left 'me: a profuse sweat at length relieved me, and a black and corrupted 'ichor flowed from my wound. While 'I continued insensible, it would have 'been easy for Neoptolemus to have 'carried off my arms; but he was the 'son of Achilles, and his nature was 'superior to fraud.

'When I recovered, I perceived 'great confusion in his countenance; 'and he sighed like a man new to dissimulation, and practising it with 'violence to himself. "What!" said 'I, "do you meditate, to take ad"vantage of my infirmity?"—"You "must go with me," said he, "to "the siege of Troy."—"What do I "hear!" said I. "I am betrayed.—"O my son! give me back the bow; "to withold it is to rob me of life.—"Alas! he answers me nothing; he "looks steadily upon me, without "emotion; over his heart I have no "power.—Ye winding shores!—ye "promontories that overhang the deep! "—ye broken rocks!—ye savage beasts, "that prowl these scenes of desolation!—I complain to you; for, be"side you, there are none to whom I "can complain: to you my groans "are familiar. Must I be thus be"trayed by the son of Achilles! He "robs me of the bow which the hand "of Hercules has made sacred; he "would compel me to the camp of "Greece, as a trophy of the war; nor "sees that his victory is not over the "living but the dead; a shade, a phantom, that exists only in idea! O that "he had assailed me when my vigour "was unimpaired! but even now he "has taken me by surprize. What expedient shall I try!—Restore what "thou hast taken; restore my arms, O "my son! and let thy conduct be worthy of thy father and thyself. What "dost thou answer? Thou art inexorably silent.—To thee, thou barren "rock, I once more return, naked "and miserable, forlorn and destitute! "In this cave I shall perish alone; for, "having no weapon to destroy the "beasts, the beasts will inevitably "devour me: and why should I desire "to live?—But as to thee, my son, the "mark of wickedness is not upon "thee; thou art, surely, the instrument "of another's hand! Restore my arms, "and leave me to my fate!"

'Neoptolemus was touched with my 'distress; the tears started to his eyes; 'and he sighed to himself—"Would "to God that I had still continued at "Scyros!" At this moment, I cried 'out—"What do I see! Surely, that "is Ulysses!" Immediately the voice 'of Ulysses confirmed it; and he answered—"It is I!" If the gloomy 'dominions of Pluto had been disclosed before me, and I had suddenly 'beheld the shades of Tartarus, which 'the gods themselves cannot see without dread, I should not have been 'seized with greater horror. I then 'cried out again—"I attest thee, O "earth of Lemnos!—O sun! dost thou "behold and suffer this?" Ulysses 'answered, without emotion—"This "is ordained by Jupiter; and I but "execute his will."—"Darest thou," 'said I, "prophane the name of Jove "with unhallowed lips? Hast thou "not compelled this youth to practise "a fraud which his soul abhors?"—"We come," replied Ulysses, "neither to deceive nor injure you: we "come to deliver you from solitude "and misery; to heal your wound; "to give you the glory of subverting "Troy; and restore you in safety to "your native country. It is thyself, "and not Ulysses, that is the enemy "of Philoctetes."

'I answered only by reproaches and 'insult. "Since thou hast abandoned "me upon this inhospitable coast,"

'said I, "why haſt thou interrupted "ſuch reſt as it can give? Go, and ſe- "cure to thyſelf the glory of battle, "and the delights of peace; enjoy the "ſweets of proſperity with the Atrides, "and leave pain and ſorrow to me. "Why ſhouldſt thou compel me to go "with thee? I am ſunk into nothing; "I am dead already. Thou waſt once "of opinion that I ought to be left "here; that my complaints, and the "infection of my wound, would in- "terrupt the ſacrifices of the gods: and "why is not this thy opinion now? "Thou author of all my miſery! may "the gods——but the gods hear me "not; they take part with my enemy! "—O my country! theſe eyes ſhall be- "hold thee no more!—O ye gods! if "there is yet one among you ſo juſt as "to compaſſionate my wrongs, avenge "them; puniſh Ulyſſes, and I ſhall "believe that I am whole!"

'While I was thus indulging an 'impotent rage, your father looked 'upon me with a calm compaſſion, 'which, inſtead of reſenting the intem- 'perate ſallies of a wretch diſtracted 'by misfortune, makes allowance for 'his infirmity, and bears with his ex- 'ceſs; he ſtood ſilent, and unmoved, 'in the ſtability of his wiſdom, till my 'paſſion ſhould be exhauſted by it's 'own violence; as the ſummit of a rock 'ſtands unſhaken, while it is beaten 'by the winds, which, at length, 'wearied by their idle fury, are heard 'no more. He knew that all attempts 'to reduce the paſſions to reaſon are 'ineffectual till their violence is paſt; 'when I paused, therefore, and not be- 'fore, he ſaid—"Where are now, O "Philoctetes! thy reaſon and thy cou- "rage? This is the moment in which "they can moſt avail thee! If thou "ſhalt refuſe to follow us, and to con- "cur with the great deſigns which Ju- "piter has formed for thee, farewel; "thou art not worthy to atchieve the "deliverance of Greece, or the de- "ſtruction of Troy. Live ſtill an "exile in Lemnos: theſe arms, which "I have ſecured, will obtain a glory "for Ulyſſes that was deſigned for "thee.—Let us depart, Neoptole- "mus! argument is loſt upon him: "and compaſſion for an individual "ſhould not make us give up the com- "mon intereſt of Greece."

'This threw me into a new tranſ- 'port of rage; and I was like a lioneſs 'when ſhe is robbed of her young, and 'makes the woods echo with her roar. "O cave!" ſaid I, "thou ſhalt not "henceforth be forſaken; I will enter "thee as my grave for ever: receive "me, O manſion of ſorrow! receive me "to famine and deſpair!—O for a "ſword, that I might die at once! O "that the birds of prey would devour "me! my arrows ſhall pierce them no "more.—O ineſtimable bow, conſe- "crated by the hand of the ſon of Jove! "—O Hercules! if thou art ſtill con- "ſcious to what paſſes upon earth, "does not thy breaſt burn with indig- "nation? This bow is no longer in "the poſſeſſion of thy friend, but in "the profane and faithleſs hands of "Ulyſſes!—Come, without fear, ye "birds of prey, and ye beaſts of the "deſart, to your ancient dwelling! "there are now no fatal arrows in my "hands: wretch that I am! I can "wound you no more; come, then, "and devour me.—Or rather, inex- "orable Jove! let thy thunders cruſh "me to nothing."

'Your father, having tried every 'other art of perſuaſion in vain, thought 'it beſt to return me my arms; he 'therefore made a ſign to Neoptolemus 'for that purpoſe, who inſtantly put 'the arrows and the bow into my 'hand. "Thou art indeed," ſaid I, "the ſon of Achilles, and worthy of "his blood! but ſtand aſide, that I "may pierce my enemy to the heart!" 'I then drew an arrow againſt your 'father, but Neoptolemus held my 'hand. "Your anger," ſays he, "diſ- "tracts you; you are not conſcious of "the enormity you would commit."

'But Ulyſſes ſtood equally unmoved 'againſt danger and reproach; and his 'patience and intrepidity ſtruck me 'with reverence and admiration; I was 'aſhamed of the tranſport which hur- 'ried me to uſe, for his deſtruction, 'the arms that he had reſtored: my re- 'ſentment, however, was not yet 'wholly appeaſed; and I was grieved, 'beyond comfort, to have received my 'weapons from a man whom I could 'not love. But my attention was now 'engaged by Neoptolemus. "Know," 'ſaid he, "that the divine Helenus, "the ſon of Priam, came to us from

"the

" the city, impelled by the command " and inſpiration of the gods, and diſ- " cloſed to us the ſecrets of futurity. " Unhappy Troy," ſaid he, " muſt fall; " but not till he who bears the ſhafts of " Hercules ſhall come againſt her. " Under the walls of Troy only he " can be cured; the ſons of Æſcula- " pius ſhall give him health."

'At this moment I felt my heart di- 'vided; I was touched with the in- 'genuous ſimplicity of Neoptolemus, 'and the honeſty with which he reſtor- 'ed my bow: but I could not bear the 'thought of ſubmitting to Ulyſſes; 'and a falſe ſhame held me ſome time 'in ſuſpenſe. " Will not the world," 'ſaid I, " deſpiſe me, if I become at " laſt the aſſociate of Ulyſſes and the " Atrides?"

'While I ſtood thus torpid in ſu- 'ſpenſe, I was ſuddenly rouzed by a 'voice that was more than human; 'and looking up, I ſaw Hercules: he 'deſcended in a ſhining cloud, and was 'ſurrounded with rays of glory. He 'was eaſily diſtinguiſhed by his ſtrong 'features, his robuſt form, and the 'graceful ſimplicity of his geſture; 'but in his preſent appearance there 'was a loftineſs and dignity not equal- 'ly conſpicuous when he was deſtroy- 'ing monſters upon earth. " Thou " heareſt," ſaid he, " and thou be- " holdeſt Hercules. I am deſcended " from Olympus to acquaint thee with " the commands of Jove. Thou " knoweſt by what labours I acquired " immortality; and if thou wouldſt " follow me in the path of glory, the " ſon of Achilles muſt be now thy " guide. Thy wound ſhall be healed; " Paris, who has filled the world with " calamity, ſhall fall by my arrows from " thy hand. When Troy ſhall be " taken, thou ſhalt ſend coſtly ſpoils " to Pæas thy father, upon Mount " Oeta, and he ſhall place them upon " my tomb, as a monument of the " victory which my arrows obtained.— " Thou canſt not, O ſon of Achilles! " conquer without Philoctetes; nor " can Philoctetes conquer without " thee.—Go, then, like two lions who " chace their prey together.—Thou, " Philoctetes, ſhalt be healed by the " ſkill of Æſculapius at Troy.—But, " above all things, keep alive in your " hearts the love and reverence of the " gods; all other paſſions and plea- " ſures ſhall periſh with their objects; " theſe only are immortal and di- " vine."

'At theſe words I cried out, in a 'tranſport of joy—" The night is " paſt; the dawn breaks upon me!—O " cheering light! after theſe years of " darkneſs, art thou again returned? " I feel thy influence, and I follow thy " guiding ray. I quit theſe ſcenes, " and ſtay only to bid them farewel.— " Farewel, my grotto!—Ye nymphs " that haunt theſe dewy fields, fare- " wel!—I ſhall hear the ſullen ſound of " theſe inexorable waves no more.— " Farewel, ye cliffs, where I have ſhi- " vered in the tempeſt, and been " drenched in the rain!—Farewel, ye " rocks, whoſe echoes have ſo often " repeated my complaints!—Farewel, " ye ſweet fountains, which my ſuffer- " ings embittered to me!—And thou, " uncultivated ſoil, farewel!—But to " my departure be propitious, ſince I " follow the voice of Friendſhip and " the gods!"

'We then ſet ſail from the coaſt, and 'arrived in the Grecian army before 'the walls of Troy. Machaon and 'Podalirius, by the ſacred ſcience of 'their father Æſculapius, healed my 'wound, at leaſt reſtored me to the 'ſtate you ſee. I am free from pain, 'and I have recovered my ſtrength; 'but I am ſtill ſomewhat lame. I 'brought Paris to the ground, like 'a timid fawn that is pierced by the 'arrows of the huntſman; and the 'towers of Ilium were ſoon in aſhes. 'All that followed you know already. 'But the remembrance of my ſuffer- 'ings, notwithſtanding the ſucceſs and 'glory that followed, ſtill left upon 'my mind an averſion to Ulyſſes, which 'all his virtues could not ſurmount; 'but loving irreſiſtibly his reſemblance 'in a ſon, my enmity to the father in- 'ſenſibly relents.'

END OF THE FIFTEENTH BOOK.

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XVI.

WHILE Philoctetes was thus relating his adventures, Telemachus ſtood ſuſpended and immoveable: his eyes were fixed upon the hero that ſpoke; and all the paſſions which had agitated Hercules, Philoctetes, Ulyſſes, and Neoptolemus, appeared by turns in his countenance, as they were ſucceſſively deſcribed in the ſeries of the narration. Sometimes he interrupted Philoctetes by a ſudden and involuntary exclamation; and ſometimes he appeared to be abſorbed in thought, like a man who reaſons deeply from cauſes to effects. When Philoctetes deſcribed the confuſion of Neoptolemus, in his firſt attempt at diſſimulation, the ſame confuſion appeared in Telemachus; and he might, in that moment, have been taken for Neoptolemus himſelf.

The allied army marched, in good order, againſt Adraſtus, the tyrant of Daunia, a contemner of the gods, and a deceiver of men. Telemachus found it very difficult to behave, without offence, among ſo many princes who were jealous of each other: it was neceſſary that he ſhould give cauſe of ſuſpicion to none, and that he ſhould conciliate the good-will of all. There was great goodneſs and ſincerity in his diſpoſition; but he was not naturally obliging, and gave himſelf little trouble to pleaſe others; he was not fond of money, yet he knew not how to give it away: and thus, with an elevated mind, and a general diſpoſition to good, he appeared to be neither kind nor liberal; to be neither ſenſible of friendſhip, nor grateful for favours, nor attentive to merit. He indulged his humour, without the leaſt regard to the opinion of others; for his mother Penelope, notwithſtanding the care of Mentor, had encouraged a pride of birth and lofty demeanor, which caſt a ſhade over all his good qualities: he conſidered himſelf as participating a nature ſuperior to the reſt of men, whom, he ſeemed to think, the gods had placed upon the earth merely for his pleaſure and convenience, to prevent his wiſhes, and refer all to him as a viſible divinity. To ſerve him was, in his opinion, a happineſs that ſufficiently recompenſed the ſervice: nothing that he required was to be ſuppoſed impoſſible; and, at the leaſt delay, the impetuous ardour of his temper burſt into a flame. Thoſe who ſhould have ſeen him thus, unguarded and unreſtrained, would have concluded him incapable of loving any thing but himſelf, and ſenſible only to the gratification of his own appetites and vanity: but this indifference for others, and perpetual attention to himſelf, was merely the effect of the continual agitation that he ſuffered from

the

the violence of his paſſions. He had been flattered and humoured by his mother from the cradle, and was a ſtriking example of the diſadvantages of high birth. Misfortune had not yet abated either his haughtineſs or impetuoſity; in every ſtate of dereliction and diſtreſs, he had ſtill looked round him with diſdain; and his pride, like the palm, ſtill roſe under every depreſſion.

While he was with Mentor, his faults were ſcarce viſible; and they became inſenſibly leſs and leſs every day: like a fiery ſteed, that in his courſe diſdains the rock, the precipice, and the torrent, and is obedient only to one commanding voice, and one guiding hand; Telemachus, impelled by a noble ardour, could be reſtrained only by Mentor. But Mentor could arreſt him with a look in the midſt of his career: he knew, he felt, the meaning of his eye, the moment that it glanced upon him; his heart became ſenſible to virtue, and his countenance ſoftened into ſerenity and complacence; the rebellious tempeſt is not more ſuddenly rebuked into peace when Neptune lifts his trident, and frowns upon the deep.

When Telemachus was left to himſelf, all his paſſions, which had been reſtrained like the courſe of a torrent by a mound, burſt away with yet greater violence. He could not ſuffer the arrogance of the Lacedemonians, nor of Phalanthus their commander. This colony, which had founded Tarentum, conſiſted of young men who, having been born during the ſiege of Troy, had received no education: their illegitimate birth, the diſſoluteneſs of their mothers, and the licentiouſneſs in which they had been brought up, gave them an air of ſavage barbarity; they reſembled rather a band of robbers than a Grecian colony.

Phalanthus took every opportunity to ſhew his contempt of Telemachus; he frequently interrupted him in their publick councils, and treated his advice as the crude notions of puerile inexperience: he alſo frequently made him the ſubject of his raillery, as a feeble and effeminate youth; he pointed out his ſlighteſt failings to the chiefs; and was perpetually buſy in fomenting jealouſies, and rendering the haughty manner of Telemachus odious to the allies.

Telemachus having one day taken ſome Daunians priſoners, Phalanthus pretended that they belonged to him; becauſe, as he ſaid, he had defeated the party at the head of his Lacedemonians; and Telemachus, finding them already vanquiſhed and put to flight, had nothing to do but to give quarter to thoſe that threw down their arms, and lead them to the camp. Telemachus, on the contrary, inſiſted that he had prevented Phalanthus from being defeated by that very party, and had turned the ſcale in his favour. This queſtion was diſputed before an aſſembly of all the princes of the alliance; and Telemachus being ſo far provoked as to threaten Phalanthus, they would immediately have fought, if the aſſembly had not interpoſed.

Phalanthus had a brother, whoſe name was Hippias, and who was much celebrated for his courage, ſtrength, and dexterity. 'Pollux,' ſaid the Tarentines, 'could not wield the ceſtus 'better; nor could Caſtor ſurpaſs him 'in the management of a horſe.' He had almoſt the ſtature and the ſtrength of Hercules; and he was the terror of the whole army: for he was yet more petulant and brutal than courageous and ſtrong.

Hippias, having remarked the haughtineſs with which Telemachus had menaced his brother, went in great haſte to carry off the priſoners to Tarentum, without waiting for the determination of the aſſembly; and Telemachus, who was privately informed of it, ruſhed out after him, burning with rage. He ran eagerly from one part of the camp to the other, like a boar who, being wounded in the chace, turns enraged upon the hunter: his eye looked round for his enemy; and his hand ſhook the ſpear, which he was impatient to launch againſt him. He found him at length; and at the ſight of him he was tranſported with new fury.

He was no longer Telemachus, a noble youth, whoſe mind Minerva, under the form of Mentor, had enriched with wiſdom; but an enraged lion, or a lunatick urged on by deſperate phrenzy. 'Stay!' ſaid he to Hippias; 'thou baſeſt of mankind, ſtay! 'and let us ſee if thou canſt wreſt from 'me the ſpoils of thoſe whom I have 'overcome. Thou ſhalt not carry 'them to Tarentum; thou ſhalt this

'moment

'moment deſcend to the gloomy bor-
'ders of the Styx!' His ſpear inſtantly followed his words; but he threw it with ſo much fury, that he could take no aim, and it fell, wide of Hippias, to the ground. He then drew his ſword, of which the guard was gold, and which had been given him by Laertes, when he departed from Ithaca, as a pledge of his affection. Laertes had uſed it with glory when he himſelf was young; and it had been ſtained with the blood of many chiefs of Epirus, during a war in which Laertes had been victorious.

This ſword was ſcarcely drawn by Telemachus, when Hippias, willing to avail himſelf of his ſuperior ſtrength, ruſhed upon him, and endeavoured to force it from his hand: the weapon broke in the conteſt; they then ſeized each other, and were in a moment locked together. They appeared like two ſavage beaſts ſtriving to tear each other in pieces; fire ſparkled in their eyes; their bodies are now contracted, and now extended; they now ſtoop, and now riſe; they ſpring furiouſly upon each other, and pant with the thirſt of blood. Thus they engaged, foot to foot, and hand to hand; and their limbs were ſo entwined with each other, that they ſeemed to belong to one body. The advantage at laſt inclined to Hippias, to whom a full maturity of years had given firmneſs and ſtrength, which to the tender age of Telemachus was wanting. His breath now failed him, and his knees trembled: Hippias perceived his weakneſs; and, doubling his efforts, the fate of Telemachus would now have been decided, and he would have ſuffered the puniſhment due to his paſſion and temerity, if Minerva, who ſtill watched over him from afar, and ſuffered him to fall into this extremity of danger only for his inſtruction, had not determined the victory in his favour.

She did not herſelf quit the palace of Salentum, but ſent Iris, the ſwift meſſenger of the gods, who, ſpreading her light wings to the air, divided the pure and unbounded ſpace above, leaving behind her a long train of light, which diverſified the ſilver clouds with a thouſand dyes. She deſcended not to the earth till ſhe came to the ſea-ſhore where the innumerable army of the allies was encamped. She ſaw the conteſt at a diſtance, and marked the violence and fury of the combatants: ſhe perceived the danger of Telemachus, and trembled with apprehenſion; ſhe approached in a thin vapour, which ſhe had condenſed into a cloud; and at the moment when Hippias, conſcious of his ſuperior ſtrength, believed his victory to be ſecure, ſhe covered the young charge of Minerva with the ſhield of the goddeſs, which for this purpoſe had been confided to her care. Telemachus, who was exhauſted and fainting, inſtantly became ſenſible of new vigour; and, in proportion as he revived, the ſtrength and courage of Hippias declined: he was conſcious to ſomething inviſible and divine, which overwhelmed and confounded him. Telemachus now preſſed him cloſer, and aſſailed him, ſometimes in one poſture, and ſometimes in another: he perceived him ſtagger; and, leaving him not a moment's reſpite to recover, he at length threw him down, and fell upon him. An oak of Mount Ida, which at laſt yields to a thouſand ſtrokes that have made the depths of the foreſt reſound, falls not with a more dreadful noiſe than Hippias; the earth groaned beneath him, and all that was around him ſhook.

But the ægis of Minerva infuſed into Telemachus wiſdom as well as ſtrength; and, at the moment that Hippias fell under him, he was touched with a ſenſe of the fault he committed by attacking the brother of one of the confederate princes whom he had taken arms to aſſiſt. He recollected the counſels of Mentor, and they covered him with confuſion; he was aſhamed of his victory, and conſcious that he ought to have been vanquiſhed. In the mean time, Phalanthus, tranſported with rage, ran to the ſuccour of his brother, and would have pierced Telemachus with the ſpear that he carried in his hand, if he had not feared to pierce Hippias alſo, whom Telemachus held under him in the duſt. The ſon of Ulyſſes might then eaſily have taken the life of his enemy; but his anger was appeaſed, and he thought only of atoning for his raſhneſs by ſhewing his moderation. Getting up, therefore, from his antagoniſt, he ſaid—'I am
'ſatisfied, O Hippias! with having
'taught thee not to deſpiſe my youth.
'I give thee life; and I admire thy
'valour

'valour and thy ſtrength. The gods 'have protected me: yield, therefore, 'to the power of the gods. Hence-'forth let us think only of uniting 'our ſtrength againſt the common 'enemy.'

While Telemachus was ſpeaking, Hippias roſe from the ground, covered with duſt and blood, and burning with ſhame and indignation. Phalanthus did not dare to take the life of him who had ſo generouſly given life to his brother; yet he was confuſed, and ſcarce knew what he would do. All the princes of the alliance ran to the place, and carried off Telemachus on one ſide; and, on the other, Phalanthus, with Hippias; who, having loſt all his arrogance, kept his eyes fixed upon the ground. The whole army was ſtruck with aſtoniſhment, to find that Telemachus, a youth of ſo tender an age, who had not yet acquired the full ſtrength of a man, had been able to prevail againſt Hippias; who, in ſtrength and ſtature, reſembled the giants, thoſe children of the earth who once attempted to diſpoſſeſs the gods of Olympus.

Telemachus, however, was far from enjoying his victory; and, while the camp was reſounding with his praiſe, he retired to his tent, overwhelmed with the ſenſe of his fault, and wiſhing to eſcape from himſelf. He bewailed the impetuoſity of his temper, and abhorred himſelf for the injurious extravagances which his paſſions hurried him to commit: he was conſcious to ſomething of vanity and meanneſs in his unbounded pride; and he felt, that true greatneſs conſiſts in moderation, juſtice, modeſty, and humanity. He ſaw his defects; but he did not dare to hope that, after being ſo often betrayed into the ſame fault, he ſhould be ever able to correct them. He was at war with himſelf; and, in the anguiſh of the conflict, his complaints were like the roaring of a lion.

Two days he remained alone in his tent, tormented by ſelf-reproach, and aſhamed to return back to ſociety. 'How can I,' ſaid he, 'again dare to 'look Mentor in the face! Am I the 'ſon of Ulyſſes, the wiſeſt and moſt 'patient of men; and have I filled the 'camp of the allies with diſſention and 'diſorder? Is it their blood, or that 'of their enemies, the Daunians, that 'I ought to have ſpilt? I have been 'raſh even to madneſs, ſo that I knew 'not even how to launch a ſpear: I 'expoſed myſelf to danger and diſ-'grace, by engaging Hippias with in-'ferior ſtrength; and had reaſon to ex-'pect nothing leſs than death, with 'the diſhonour of being vanquiſhed. 'And what if I had thus died? My 'faults would have periſhed with me; 'and the turbulent pride, the thought-'leſs preſumption, of Telemachus, 'would no longer have diſgraced the 'name of Ulyſſes, or the counſels of 'Mentor! O that I could but hope 'never more to do what now, with un-'utterable anguiſh, I repent having 'done! I ſhould then, indeed, be hap-'py; but, alas! before the ſun that 'is now riſen ſhall deſcend, I ſhall, 'with the full conſent of my will, re-'peat the very ſame faults that I now 'regret with ſhame and horror! O fa-'tal victory! O mortifying praiſe! at 'once the memorial and reproach of 'my folly!'

While he was thus alone, and inconſolable, he was viſited by Neſtor and Philoctetes. Neſtor had intended to convince him of his fault; but inſtantly perceiving his diſtreſs and contrition, he changed his remonſtrances into conſolation; and, inſtead of reproving his miſconduct, endeavoured to ſoothe his deſpair.

This quarrel retarded the confederates in their expedition; for they could not march againſt their enemies till they had reconciled Telemachus to Phalanthus and his brother. They were in continual dread, leſt the Tarentines ſhould fall upon the company of young Cretans who had followed Telemachus to the war. Every thing was thrown into confuſion merely by the folly of Telemachus; and Telemachus, who ſaw how much miſchief he had cauſed already, and how much more might follow from his indiſcretion, gave himſelf up to remorſe and ſorrow. The princes were extremely embarraſſed; they did not dare to put the army in motion, leſt the Tarentines and Cretans ſhould fall upon each other in their march; for it was with great difficulty that they were reſtrained even in the camp, where a ſtrict watch

was

was kept over them. Neſtor and Philoctetes were continually paſſing and repaſſing between the tents of Telemachus and Phalanthus. Phalanthus was implacable; he had an obdurate ferocity in his nature; and, being perpetually ſtimulated to revenge by Hippias, whoſe diſcourſe was full of rage and indignation, he was neither moved by the eloquence of Neſtor, nor the authority of Philoctetes. Telemachus was more gentle; but he was overwhelmed with grief, and refuſed all conſolation.

While the princes were in this perplexity, the troops were ſtruck with conſternation; and the camp appeared like a houſe in which the father of the family, the ſupport of his relations, and the hope of his children, is juſt dead.

In the midſt of this diſtreſs and diſorder, the army was ſuddenly alarmed by a confuſed and dreadful noiſe, the rattling of chariots, the claſh of arms, the neighing of horſes, and the cries of men: ſome victorious, and urging the ſlaughter; ſome flying, and terrified; ſome wounded, and dying. The duſt roſe as in a whirlwind, and formed a cloud that obſcured the ſky, and ſurrounded the camp: in a few moments this duſt was mixed with a thick ſmoke, which polluted the air, and prevented reſpiration. Soon after was heard a hollow noiſe, like the roaring of Mount Ætna when her fires are urged by Vulcan and the Cyclops, who forge thunder for the father of the gods: every knee trembled, and every countenance was pale.

Adraſtus, vigilant and indefatigable, had ſurprized the allies in their camp. He had concealed his own march; and, perfectly acquainted with theirs, he had, with incredible expedition and labour, marched round a mountain of very difficult acceſs, the paſſes of which had been ſecured by the allies. Not dreaming that he would march round it, and knowing that the defiles, by which alone it could be paſſed, were in their hands, they not only imagined themſelves to be in perfect ſecurity, but had formed a deſign to march through theſe defiles, and fall upon their enemy behind the mountain, when ſome auxiliaries, which they expected, ſhould come up.

Of this deſign, Adraſtus, who ſpared no money to diſcover the ſecret of an enemy, had gained intelligence; for Neſtor and Philoctetes, notwithſtanding their wiſdom and experience, were not ſufficiently careful to conceal their undertakings. Neſtor, who was in a declining age, took too much pleaſure in telling what he thought would procure him applauſe. Philoctetes was naturally leſs talkative; but he was haſty, and the ſlighteſt provocation would betray him into the diſcovery of what he had determined to conceal: artful people, therefore, ſoon found the way to unlock his breaſt, and get poſſeſſion of whatever it contained. Nothing more was neceſſary than to make him angry; he would then loſe all command of himſelf, expreſs his reſentment by menaces, and boaſt that he had certain means to accompliſh his purpoſes: if this was ever ſo ſlightly doubted, he would immediately diſcloſe his project, and give up the deareſt ſecret of his heart. Thus did this great commander reſemble a cracked veſſel, which, however precious it's materials, ſuffers the liquors that are entruſted with it to drain away.

Thoſe who had been corrupted by the money of Adraſtus, did not fail to take advantage of the weakneſs both of Neſtor and Philoctetes. They flattered Neſtor with exceſſive and perpetual praiſe; they related the victories he had won, and expatiated upon his foreſight in extaſies of admiration. On the other ſide, they were continually laying ſnares for the impatience of Philoctetes: they talked to him of nothing but difficulties, croſſes, dangers, inconveniences, and irremediable miſtakes; and, the moment his natural impetuoſity was moved, his wiſdom forſook him, and he was no longer the ſame man.

Telemachus, notwithſtanding his faults, was much better qualified to keep a ſecret: he had acquired a habit of ſecreſy by his misfortunes, and the neceſſity he had been under of concealing his thoughts from the ſuitors of Penelope even in his infancy. He had the art of keeping a ſecret without falſhood, and even without appearing to have a ſecret to keep, by that reſerved and myſterious air which generally diſtinguiſhes cloſe people.

A ſecret

A ſecret did not appear to lay him under the leaſt difficulty or reſtraint: he ſeemed to be always unconſtrained, eaſy, and open, as if his heart was upon his lips; he ſaid all that might be ſaid ſafely, with the utmoſt freedom and unconcern; but he knew, with the utmoſt preciſion, where to ſtop, and could, without the leaſt appearance of deſign, avoid whatever glanced, however obliquely, at that which he would conceal. His heart, therefore, was wholly inacceſſible; and his beſt friends knew only what he thought was neceſſary to enable them to give him advice, except only Mentor, from whom he concealed nothing. In other friends he placed different degrees of confidence, in proportion as he had experienced their fidelity and wiſdom.

Telemachus had often obſerved that the reſolutions of the council were too generally known in the camp, and had complained of it to Neſtor and Philoctetes, who did not treat it with the attention it deſerved. Old men are too often inflexible, for long habit ſcarce leaves them the power of choice. The faults of age are hopeleſs: as the trunk of an old knotty tree, if it is crooked, muſt be crooked for ever; ſo men, after a certain age, loſe their pliancy, and become fixed in habits which have grown old with them, and become, as it were, part of their conſtitution. They are ſometimes ſenſible of theſe habits; but at the ſame time are alſo ſenſible that they cannot be broken, and ſigh over their infirmity in vain: youth is the only ſeaſon in which human nature can be corrected; and, in youth, the power of correction is without limits.

There was in the allied army a Delopian, whoſe name was Eurymachus; an inſinuating ſycophant, who paid his court to all the princes, and could accommodate himſelf to every one's taſte and inclination! His invention and diligence were continually upon the ſtretch to render himſelf agreeable. If Eurymachus might be believed, nothing was difficult: if his advice was aſked, he gueſſed immediately what anſwer would be moſt pleaſing, and gave it. He had a talent at humour, which he indulged at raillery againſt thoſe from whom he had nothing to fear; but to others he was reſpectful and complaiſant; and had the art of rendering flattery ſo delicate, that the moſt modeſt received it without diſguſt. He was grave with the ſober, and with the jovial he was gay: he could aſſume all characters, however different, with equal facility. Men of ſincerity appear always in their own; and their conduct, being regulated by the unalterable laws of virtue, is ſteady and uniform; they are therefore much leſs agreeable to princes than thoſe who aſſimilate themſelves to their predominant paſſions. Eurymachus had conſiderable military ſkill, and was very able in buſineſs: he was a ſoldier of fortune, who, having attached himſelf to Neſtor, had entirely gained his confidence; and could, by flattering that vanity and fondneſs for praiſe which a little ſullied the luſtre of his character, draw out of him whatever he wanted to know.

Philoctetes, though he never truſted him, was not leſs in his power; for, in him, iraſcibility and impatience produced the ſame effect that an ill-placed confidence produced in Neſtor. Eurymachus had nothing to do but to contradict him; for when once he was provoked, all his ſecrets were diſcovered. This man had been bribed with large ſums of money to betray the counſels of the allies to Adraſtus; who had in his army a certain number of choſen men, who went over to the allies as deſerters, and came back, one by one, with intelligence from Eurymachus, as often as he had any thing of importance to communicate: this treachery was practiſed without much danger of detection; for theſe meſſengers carried no letters, and therefore, if they happened to be ſeized, nothing was found upon them that could render Eurymachus ſuſpected. Every project of the allies, therefore, was conſtantly defeated by Adraſtus; for an enterprize was ſcarcely reſolved upon in council, before the Daunians made the very diſpoſitions which alone could prevent it's ſucceſs. Telemachus was indefatigable to diſcover the cauſe; and endeavoured to put Neſtor and Philoctetes upon their guard, by alarming their ſuſpicion; but his care was ineffectual, and their blindneſs deſperate.

It had been reſolved, in council, to wait for a conſiderable reinforcement that was expected; and a hundred veſſels were diſpatched ſecretly by night,

to convey theſe troops from that part of the coaſt whither they had been ordered to repair, to the place where the army was encamped, with greater ſpeed and facility; the ground, over which they would otherwiſe have been obliged to march, being in ſome places very difficult to paſs. In the mean time, they thought themſelves in perfect ſecurity, having taken poſſeſſion of the paſſes of the neighbouring mountain, which was a part of the Appenines moſt difficult of acceſs. The camp was upon the banks of the River Galeſus, not far from the ſea, in a delightful country, abounding with forage, and whatever elſe was neceſſary for the ſubſiſtence of an army. Adraſtus was on the other ſide of the mountain, which it was thought impoſſible for him to paſs; but as he knew the allies to be then weak, that a large reinforcement was expected to join them, that veſſels were waiting to receive them on board, and that diſſention and animoſity had been produced in the army by the quarrel between Telemachus and Phalanthus, he undertook to march round without delay. He proceeded with the utmoſt expedition, advancing night and day along the borders of the ſea, through ways which had always been thought impaſſable: thus, courage and labour ſurmount all obſtacles; and to thoſe who can dare and ſuffer, nothing is impoſſible; and thoſe who, ſlumbering in idleneſs and timidity, dream that every thing is impoſſible that appears to be difficult, deſerve to be ſurprized and ſubdued.

Adraſtus fell unexpectedly upon the hundred veſſels of the allies, at break of day. As they were not prepared for defence, and thoſe on board had not the leaſt ſuſpicion of an attack, they were ſeized without reſiſtance, and ſerved to tranſport his troops, with the greateſt expedition, to the mouth of the Galeſus; he then proceeded without delay up the river. The advanced guard of the allies on that ſide, believing that theſe veſſels brought the reinforcements they expected, received them with ſhouts of joy; and Adraſtus and his men got on ſhore before they diſcovered their miſtake. He fell upon them when they had no ſuſpicion of danger; and he found the camp open, without order, without chief, and without arms.

The quarter of the camp which he firſt attacked was that of the Tarentines commanded by Phalanthus. The Daunians entered ſo ſuddenly, and with ſo much vigour, that the ſurprize of the Lacedemonians rendered them incapable of reſiſtance; and while they were ſeeking their arms, with a confuſion that made them embarraſs and impede each other, Adraſtus ſet fire to the camp. The flames immediately roſe from the tents to the ſky; and the noiſe of the fire was like that of a torrent, which rolls over a whole country, bearing down trees of the deepeſt root, and ſweeping away the treaſured harveſt, with the barns, and flocks, and herds, with the fold and the ſtall. The flames were driven by the wind from tent to tent; and the whole camp had ſoon the appearance of an ancient foreſt, which ſome accidental ſpark had ſet on fire.

Phalanthus, though he was neareſt to the danger, could apply no remedy. He ſaw that all his troops muſt periſh in the conflagration, if they did not immediately abandon the camp; yet he was ſenſible, that a ſudden retreat before a victorious enemy might produce a final and fatal diſorder. He began, however, to draw up his Lacedemonian youth before they were half armed: but Adraſtus gave him no time to breathe; a band of expert archers killed many of them on one ſide, and a company of ſlingers threw ſtones as thick as hail on the other. Adraſtus himſelf, ſword in hand, at the head of a choſen number of Daunians, purſued the fugitives by the light of the flames, and put all that eſcaped the fire to the ſword. Blood flowed round him in a deluge, yet he was ſtill inſatiable of blood: his fury exceeded that of lions and tigers, when they tear in pieces the ſhepherd with the flock. The troops of Phalanthus ſtood torpid in deſpair; Death appeared before them like a ſpectre ſent by an infernal fury, and their blood froze in their veins; their limbs would no longer obey their will, and their trembling knees deprived them even of the hope of flight.

Phalanthus, whoſe faculties were in ſome degree rouzed by ſhame and deſpair, lifted up his hands and eyes to Heaven; he ſaw his brother Hippias fall at his feet, under the hand of Adraſtus. He was ſtretched upon the

ear

earth, and rolled in the duſt; the blood guſhed from a deep wound in his ſide like a river: his eyes cloſed againſt the light; and his ſoul, furious and indignant, iſſued with the torrent of his blood. Phalanthus himſelf, covered with the vital effuſion from his brother's wound, and unable to afford him ſuccour, was inſtantly ſurrounded by a crowd of enemies, who preſſed him with all their power; his ſhield was pierced by a thouſand arrows, and he was wounded in many parts of his body; his troops fled, without a poſſibility of being brought back to the charge; and the gods looked down upon his ſufferings without pity.

END OF THE SIXTEENTH BOOK.

THE ADVENTURES OF TELEMACHUS.

BOOK XVII.

JUPITER, ſurrounded by the celeſtial deities, ſurveyed the ſlaughter of the allies from the ſummit of Olympus; and, looking into futurity, he beheld the chiefs whoſe thread of life was that day to be divided by the Fates. Every eye in the divine aſſembly was fixed upon the countenance of Jupiter, to diſcover his will: but the father of gods and men thus addreſſed them with a voice in which majeſty was tempered with ſweetneſs. 'You ſee the diſtreſs 'of the allies, and the triumph of A-'draſtus: but the ſcene is deceitful; 'the proſperity and honour of the 'wicked are ſhort; the victory of A-'draſtus, the impious and perfidious, 'ſhall not be compleat. The allies 'are puniſhed by this misfortune only 'that they may correct their faults, 'and learn better to conceal their 'counſels: Minerva is preparing new 'laurels for Telemachus, whom ſhe 'delights to honour.' Jupiter ceaſed to ſpeak; and the gods continued in ſilence to behold the battle.

In the mean time, Neſtor and Philoctetes received an account, that one part of the camp was already burned, and that the wind was ſpreading the flames to the reſt; that the troops were in diſorder; and that Phalanthus, with his Lacedemonians, had given way. At this dreadful intelligence, they ran to arms, aſſembled the leaders, and gave orders for the camp to be immediately abandoned, that the men might not periſh in the conflagration.

Telemachus, who had been pining with inconſolable dejection, forgot his anguiſh in a moment, and reſumed his arms. His arms were the gift of Minerva, who, under the figure of Mentor, pretended to have received them from an excellent artificer of Salentum; but they were indeed the work of Vulcan, who, at her requeſt, had forged them in the ſmoaking caverns of Mount Ætna.

Theſe arms had a poliſh like glaſs, and were effulgent as the rays of the ſun. On the cuiraſs was the repreſentation of Neptune and Pallas diſputing which of them ſhould give name to a riſing city. Neptune ſtruck the earth with his trident, and a horſe ſprung out at the blow: his eyes had the appearance of living fire, and the foam of his mouth ſparkled like light; his mane floated in the wind; and his legs, at once nervous and ſupple, played under him with equal agility and vigour. His motion could not be reduced to any pace; but he ſeemed to bound along with a ſwiftneſs and elaſticity that

that left no trace of his foot, and the ſpectator could ſcarce believe but that he heard him neigh. In another compartment, Minerva appeared to be giving the branch of an olive, a tree of her own planting, to the inhabitants of her new city; the branch, with it's fruit, repreſented that plenty and peace which Wiſdom cannot fail to prefer before the diſorders of war, of which the horſe was an emblem. This ſimple and uſeful gift decided the conteſt in favour of the goddeſs; and Athens *, the pride of Greece, was diſtinguiſhed by her name. Minerva was alſo repreſented as aſſembling the liberal arts, under the ſymbols of little children with wings: they appeared to fly to her for protection, terrified at the brutal fury of Mars, who marks his way with deſolation, as lambs gather round their dam at the ſight of a hungry wolf, who has already opened his mouth to devour them. The goddeſs, with a look of diſdain and anger, confounded, by the excellence of her works, the preſumptuous folly of Arachne, who vied with her in the labours of the loom; Arachne herſelf was alſo to be ſeen in the piece; her limbs attenuated and diſfigured, and her whole form changed into that of a ſpider. At a little diſtance, Minerva was again repreſented as giving counſel to Jupiter, when the giants made war upon heaven, and encouraging the inferior deities in their terror and conſternation. She was alſo repreſented with her ſpear and ægis upon the borders of Simois and Scamander, leading Ulyſſes by the hand, animating the flying Greeks with new courage, and ſuſtaining them againſt the heroes of Troy, and the proweſs even of Hector himſelf. She was laſt repreſented as introducing Ulyſſes into the fatal machine, by which, in one night, the whole empire of Priam was ſubverted.

Another part of the ſhield repreſented Ceres in the fruitful plains of Enna, the centre of Sicily. The goddeſs appeared to be collecting a ſcattered multitude, who were ſeeking ſubſiſtence by the chace, or gathering up the wild fruit that fell from the trees. To theſe ignorant barbarians ſhe ſeemed to teach the art of meliorating the earth, and deriving ſuſtenance from it's fertility. She preſented them a plough, and ſhewed them how oxen were to be yoked: the earth was then ſeen to part in furrows under the ſhare, and a golden harveſt waved upon the plain; the reaper put in his ſickle, and was rewarded for all his labour. Steel, which in other places was devoted to works of deſtruction, was here employed only to produce plenty, and provide for delight. The nymphs of the meadows, crowned with flowers, were dancing on the borders of a river, with a grove not far diſtant: Pan gave the muſick of his pipe; and the fawns and ſatyrs were ſeen frolicking together, in a leſs conſpicuous portion of the compartment. Bacchus was alſo repreſented crowned with ivy, leaning with one hand on his thyrſis, and holding the branch of a vine, laden with grapes, in the other. The beauty of the god was effeminate, but mingled with ſomething noble, impaſſioned, and languiſhing, that cannot be expreſſed. He appeared upon the ſhield as he did to the unfortunate Ariadne, when he found her alone, forſaken, and overwhelmed with grief, a ſtranger upon a foreign ſhore.

Numbers of people were ſeen crouding from all parts: old men carrying the firſt-fruits of their labour as an offering to the gods; young men returning, weary with the labour of the day, to their wives, who were come out to meet them, leading their children in their hands, and interrupting their walk with careſſes. There were alſo ſhepherds, ſome of whom appeared to be ſinging, while others danced to the muſick of the reed. The whole was a repreſentation of peace, plenty, and delight; every thing was ſmiling and happy: wolves were ſporting with the ſheep in the paſtures; and the lion and tiger, quitting their ferocity, grazed peaceably with the lamb. A ſhepherd, that was ſtill a child, led them, obedient to his crook, in one flock; and Imagination recalled the pleaſures of the golden age.

Telemachus, having put on this divine armour, took, inſtead of his own ſhield, the dreadful ægis of Minerva, which had been ſent him by Iris, the

* The Greek name of Minerva is Athens, Athene.

ſpeedy

ſpeedy meſſenger of the gods. Iris had, unperceived, taken away his ſhield, and had left in it's ſtead this ægis, at the ſight of which the gods themſelves are impreſſed with dread.

When he was thus armed, he ran out of the camp to avoid the flames; and called to him all the chiefs of the army: he called with a voice that reſtored the courage they had loſt, and his eye ſparkled with a brightneſs that was more than human. His aſpect was placid, and his manner eaſy and compoſed: he gave orders with the ſame quiet attention as that of an old man, who regulates his family and inſtructs his children; but, in action, he was ſudden and impetuous. He reſembled a torrent, which not only rolls on it's own waves with irreſiſtible rapidity, but carries with it the heavieſt veſſel that floats upon it's ſurface.

Philoctetes and Neſtor, the chiefs of the Mandurians, and the leaders of other nations, felt themſelves influenced by an irreſiſtible authority; age appeared to be no longer conſcious of experience; and every commander ſeemed to give up, implicitly, all pretenſions to counſel and wiſdom: even jealouſy, a paſſion ſo natural to man, was ſuſpended; every tongue was ſilent, and every eye was fixed with admiration upon Telemachus; all ſtand ready to obey him without reflection, as if they had always been under his command. He advanced to an eminence, from which the diſpoſition of the enemy might be diſcovered; and at the firſt glance he ſaw that not a moment was to be loſt; that the burning the camp had thrown the Daunians into diſorder, and that they might now be ſurprized in their turn. He therefore took a circuit with the utmoſt expedition, followed by the moſt experienced commanders, and fell upon them in the rear, when they believed the whole army of the allies to be ſurrounded by the conflagration.

This unexpected attack threw them into confuſion; and they fell under the hand of Telemachus, as leaves fall from the trees in the declining year, when the northern tempeſt, the harbinger of winter, makes the veterans of the foreſt groan, and bends the branches to the trunk. Telemachus ſtrewed the earth with the victims of his proweſs, and his ſpear pierced the heart of Iphicles, the youngeſt ſon of Adraſtus: Iphicles raſhly preſented himſelf before him in battle, to preſerve the life of his father, whom Telemachus was about to attack by ſurprize. Telemachus and Iphicles were equal in beauty, vigour, dexterity, and courage; they were of the ſame ſtature, had the ſame ſweetneſs of diſpoſition, and were both tenderly beloved by their parents; but Iphicles fell like a flower of the field, which, in the full pride of it's beauty, is cut down by the ſcythe of the mower. Telemachus then overthrew Euphorion, the moſt celebrated of all the Lydians that came from Etruria; and his ſword at laſt pierced the breaſt of Cleomenes, who had juſt plighted his faith in marriage, and had promiſed rich ſpoils to the wife whom he was deſtined to ſee no more.

Adraſtus beheld the fall of his ſon and of his captains, and ſaw his victory wreſted from him when he thought it ſecure, in a tranſport of rage, which ſhook him like the hand of Death. Phalanthus, almoſt proſtrate at his feet, was like a victim, wounded but not ſlain, that ſtarts from the ſacred knife, and flies terrified from the altar: in one moment more his life would have been the prize of Adraſtus; but in this criſis of his fate he heard the ſhout of Telemachus ruſhing to his aſſiſtance, and looked upward; his life was now given him back, and the cloud which was ſettling over his eyes vaniſhed. The Daunians, alarmed at this unexpected attack, abandoned Phalanthus, to repreſs a more formidable enemy; and Adraſtus was ſtung with new rage, like a tiger from whom the ſhepherds, with united force, ſnatch the prey that he was ready to devour. Telemachus ſought him in the throng; and would have finiſhed the war at a ſtroke, by delivering the allies from their implacable enemy; but Jupiter would not vouchſafe him ſo ſudden and eaſy a victory: and even Minerva, that he might better learn to govern, was willing that he ſhould longer continue to ſuffer. The impious Adraſtus, therefore, was preſerved by the father of the gods, that Telemachus might acquire new virtue, and be diſtinguiſhed by greater glory. A thick cloud

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was interpoſed by Jupiter, between the Daunians and their enemies; the will of the gods was declared in thunders that ſhook the plain, and threatened to cruſh the reptiles of the earth under the ruins of Olympus: the lightning divided the firmament from pole to pole; and the light which this moment dazzled the eye, left it the next in total darkneſs; an impetuous ſhower, that immediately followed, contributed to ſeparate the two armies.

Adraſtus availed himſelf of the ſuccour of the gods, without any ſecret acknowledgment of their power; an inſtance of ingratitude which made him worthy of more ſignal vengeance! He poſſeſſed himſelf of a ſituation between the ruins of the camp and a morass, which extended to the river, with ſuch promptneſs and expedition, as made even his retreat an honour; and at once ſhewed his readineſs at expedients, and perfect poſſeſſion of himſelf. The allies, animated by Telemachus, would have purſued him; but he eſcaped, by favour of the ſtorm, like a bird from the ſnare of the fowler.

The allies had now nothing to do but to return to the camp, and repair the damage it had ſuffered: but the ſcene, as they entered it, exhibited the miſeries of war in their utmoſt horror. The ſick and wounded, not having ſtrength to quit their tents, became a prey to the flames; and many that appeared to be half burnt were ſtill able to expreſs their miſery in a plaintive and dying voice, calling upon the gods, and looking upward. At theſe ſights, and theſe ſounds, Telemachus was pierced to the heart, and burſt into tears: he was ſeized at once with horror and compaſſion; and involuntarily turned away his eyes from objects which he trembled to behold; wretches whoſe death was inevitable, but painful and ſlow; whoſe bodies, in part devoured by the fire, had the appearance of the fleſh of victims that is burnt upon the altar, and mixes the ſavour of ſacrifices with the air.

'Alas!' ſaid Telemachus, 'how 'various, and how dreadful, are the 'miſeries of war! What horrid infa'tuation impels mankind! their days 'upon the earth are few, and thoſe 'few are evil: why then ſhould they 'precipitate death, which is already 'near? Why ſhould they add bitter'neſs to life that is already bitter? All 'men are brothers; and yet they hunt 'each other as prey. The wild beaſts 'of the deſart are leſs cruel; lions wage 'not war againſt lions; and to the ti'ger the tiger is peaceable: the only 'objects of their ferocity are animals 'of a different ſpecies; man does, in 'oppoſition to reaſon, what by ani'mals, that are without reaſon, is ne'ver done. And for what are theſe 'wars undertaken? Is there not land 'enough in the world for every man 'to appropriate more than he can cul'tivate? Are there not deſarts, which 'the whole race could never people? 'What then is the motive to war? 'Some tyrant ſighs for a new appella'tion; he would be called a conqueror; 'and for this he kindles a flame that 'deſolates the earth. Thus a wretch'ed individual, who would not have 'been ſpared but for the anger of the 'gods, brutally ſacrifices his ſpecies to 'his vanity: ruin muſt ſpread, blood 'muſt flow, fire muſt conſume, and he 'who eſcapes from the flames and the 'ſword muſt periſh by famine, with 'yet more anguiſh and horror; that 'one man, to whom the miſeries of a 'world is ſport, may from this ge'neral deſtruction obtain a fanciful 'poſſeſſion of what he calls glory. 'How vile the perverſion of ſo ſacred 'a name! how worthy, above all 'others, of indignation and contempt, 'thoſe who have ſo far forgotten hu'manity! Let thoſe who fancy they 'are demigods henceforth remember 'that they are leſs than men; and let 'every ſucceeding age, by which they 'hoped to be admired, hold them in exe'cration. With what caution ſhould 'princes undertake a war! Wars, 'indeed, ought always to be juſt; 'but that is not ſufficient; they ought 'alſo to be neceſſary to the general 'good. The blood of a nation ought 'never to be ſhed, except for it's own 'preſervation in the utmoſt extremity. 'But the perfidious counſels of flat'tery, falſe notions of glory, ground'leſs jealouſies, inſatiable ambition 'diſguiſed under ſpecious appearances, 'and connexions inſenſibly formed, 'ſeldom fail to engage princes in a war 'which renders them unhappy; in

'which

'which every thing is put in hazard 'without neceſſity; and which pro- 'duces as much miſchief to their ſub- 'jects as to their enemies.' Such were the reflections of Telemachus.

But he did not content himſelf with deploring the evils of war; he endeavoured to mitigate them. He went himſelf from tent to tent, affording to the ſick, and even to the dying, ſuch aſſiſtance and comfort as they could receive; he diſtributed among them not only medicine, but money; he ſoothed and conſoled them by expreſſions of tenderneſs and friendſhip, and ſent others on the ſame errand to thoſe whom he could not viſit himſelf.

Among the Cretans that had accompanied him from Salentum, were two old men, whoſe names were Traumatophilus and Noſophagus. Traumatophilus had been at the ſiege of Troy with Idomeneus, and had learned the art of healing wounds from the ſon of Æſculapius. He poured into the deepeſt and moſt malignant ſores an odoriferous liquor, which removed the dead and mortified fleſh without the aſſiſtance of the knife, and facilitated the formation of a new ſubſtance of a fairer and better texture than the firſt. Noſophagus had never ſeen the ſons of Æſculapius; but, by the aſſiſtance of Merion, he had procured a ſacred and myſterious book, which was written by Æſculapius for the inſtruction. Noſophagus was alſo beloved by the gods; he had compoſed hymns in honour of the offspring of Latona: and he offered every day a lamb, white and ſpotleſs, to Apollo, by whom he was frequently inſpired.

As ſoon as he ſaw the ſick, he knew, by the appearance of the eyes, the colour of the ſkin, the temperament of the body, and the ſtate of reſpiration, what was the cauſe of the diſeaſe. Sometimes he adminiſtered medicines that operated by perſpiration; and the ſucceſs ſhewed how much the increaſe or diminution of that ſecretion can influence the mechaniſm of the body for it's hurt or advantage. To thoſe that were languiſhing under a gradual decay, he gave infuſions of certain ſalutary herbs, that by degrees fortified the noble parts, and, by purifying the blood, brought back the vigour and the freſhneſs of youth. But he frequently declared, that if it were not for criminal exceſſes, and idle fears, there would be but little employment for the phyſician. 'The number of diſeaſes,' ſays he, 'is a diſgrace to mankind; for vir- 'tue produces health. Intemperance 'converts the very food that ſhould 'ſuſtain life into a poiſon that deſtroys 'it; and pleaſure, indulged to exceſs, 'ſhortens our days more than they can 'be lengthened by medicine. The 'poor are more rarely ſick for want of 'nouriſhment, than the rich by taking 'too much: high-ſeaſoned meats, that 'ſtimulate appetite after nature is ſuf- 'ficed, are rather poiſon than food. 'Medicines themſelves offer violence 'to nature; and ſhould never be uſed 'but in the moſt preſſing neceſſity. 'The great remedy, which is always 'innocent, and always uſeful, is tem- 'perance, a moderate uſe of pleaſure, 'tranquillity of mind, and exerciſe of 'body: theſe produce a pure and well- 'tempered blood, and throw off ſu- 'perfluous humours that would cor- 'rupt it.' Thus was Noſophagus yet leſs honoured for the medicine by which he cured diſeaſes, than for the rules he preſcribed to prevent them, and render medicine unneceſſary.

Theſe excellent perſons were ſent by Telemachus to viſit the ſick of the army; many of whom they recovered by their remedies, but yet more by the care which they took to have them properly attended, to keep their perſons clean, and the air about them pure; at the ſame time confining the convaleſcent to an exact regimen, as well with reſpect to the quality as the quantity of their food.

The ſoldiers, touched with gratitude at this ſeaſonable and important relief, gave thanks to the gods for having ſent Telemachus among them. 'He is not,' ſaid they, 'a mere mor- 'tal, like ourſelves; he is certainly 'ſome beneficent deity in human ſhape; 'or if he is indeed a mortal, he bears 'leſs reſemblance to the reſt of men 'than to the gods. He is an inhabi- 'tant of the earth only to diffuſe good: 'his affability and benevolence recom- 'mend him ſtill more than his valour. 'O that we might have him for our 'king! But the gods reſerve him for

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'some more favoured and happy peo-
'ple, among whom they design to re-
'store the golden age!'

These encomiums were overheard by Telemachus, while he was going about the camp in the night, to guard against the stratagems of Adrastus; and therefore could not be suspected of flattery, like those which designing sycophants often bestow upon princes to their faces; insolently presuming that they have neither modesty nor delicacy; and that nothing more is necessary to secure their favour than to load them with extravagant praise. To Telemachus, that only was pleasing which was true; he could bear no praise but that which, being given when he was supposed to be absent, he might reasonably conclude to be just. To such praise he was not insensible; but tasted the pure and serene delight which the gods have decreed alone to virtue, and which vice can neither enjoy nor conceive. He did not, however, give himself up to this pleasure: his faults immediately rushed into his mind; he remembered his excessive regard for himself, and indifference to others; he felt a secret shame at having received from Nature a disposition which made him appear to want the feelings of humanity; and he referred to Minerva all the praise that he had received, as having grafted excellence upon him, which he thought he had no right to appropriate to himself. 'It is thy bounty,' said he, 'O
'goddess! which has given me Men-
'tor, to fill my mind with knowledge,
'and correct the infirmities of my na-
'ture. Thou hast vouchsafed me wis-
'dom to profit by my faults, and
'mistrust myself. It is thy power that
'restrains the impetuosity of my pas-
'sions; and the pleasure that I feel in
'comforting the afflicted is thy gift.
'Men would hate me but for thee; and
'without thee I should deserve hatred;
'I should be guilty of irreparable
'faults; and resemble an infant, who,
'not conscious of it's own weakness,
'quits the side of it's mother, and falls
'at the next step.'

Nestor and Philoctetes were astonished to see Telemachus so affable, so attentive to oblige, so ready to supply the wants of others, and so diligent to prevent them. They were struck with the difference of his behaviour, but could not conceive the cause; and what surprized them most was, the care that he took about the funeral of Hippias. He went himself and drew the body, bloody and disfigured, from the spot where it lay hidden under a heap of the slain; he was touched with a pious sorrow, and wept over it. 'O mighty
'shade!' said he, 'thou art now igno-
'rant of my reverence for thy valour.
'Thy haughtiness, indeed, provoked
'me; but thy fault was from the ar-
'dour of youth: alas! I know but too
'well how much youth has need of
'pardon. We were in the way to be
'united by friendship. O why have
'the gods snatched thee from me be-
'fore I had an opportunity to compel
'thy esteem!'

Telemachus caused the body to be washed with odoriferous liquors; and by his orders a funeral pile was prepared. The lofty pines groaned under the strokes of the axe; and, as they fell, rolled down the declivity of the mountain. Oaks, those ancient children of the earth, which seemed to threaten Heaven, and elms and poplars adorned with thick foliage of vivid green, with the spreading beach, the glory of the forest, strewed the borders of the River Galesus; and a pile was there raised with such order, that it resembled a regular building: the flame began to sparkle among the wood, and a cloud of smoke ascended in volumes to the sky.

The Lacedemonians advanced with a slow and mournful pace, holding their lances reversed, and fixing their eyes upon the ground: the ferocity of their countenances was softened into grief; and the silent tear dropped, unbidden, from their eyes. These Lacedemonians were followed by Phericides, an old man, yet less depressed by the weight of years than by sorrow to have survived Hippias, whom he had educated from his earliest youth. He raised his hands, and his eyes that were drowned in tears, to Heaven: since the death of Hippias he had refused to eat; and the lenient hand of Sleep had not once closed his eyes, or suspended the anguish of his mind. He walked on with trembling steps, implicitly following the crowd, and scarce knowing whither he went: his heart was too full for speech, and his silence was that of

dejection and deſpair: but when he ſaw the pile kindled, a ſudden tranſport ſeized him, and he cried out—'O Hippias, Hippias! I ſhall ſee thee no more. Hippias is dead; and I am ſtill living. O my dear Hippias! it was I that taught thee, cruel and unrelenting! it was I that taught thee the contempt of death. I hoped that my dying eyes would have been cloſed by thy hand, and that I ſhould have breathed the laſt ſigh into thy boſom. —Ye have prolonged my life, ye gods, in your diſpleaſure, that I might ſee the life of Hippias at an end.—O my child, the dear object of my care and hope, I ſhall ſee thee no more! but I ſhall ſee thy mother, who, dying of grief, will reproach me with thy death; and I ſhall ſee thy wife, fading in the bloom of youth, and agonized with deſpair and ſorrow, of which I am the cauſe! O call me from theſe ſcenes to the borders of the Styx, which have received thy ſhade: the light is hateful to my eyes; and there is none but thee whom I deſire to behold! I live, O my dear Hippias! only to pay the laſt duty to thy aſhes!'

The body of the hero appeared ſtretched upon a bier, that was decorated with purple and gold. His eyes were extinguiſhed in death; but his beauty was not totally effaced, nor had the graces faded wholly from his countenance, however pale. Around his neck, that was whiter than ſnow, but reclined upon the ſhoulder, floated his long black hair, ſtill more beautiful than that of Atys or Ganymede, but in a few moments to be reduced to aſhes; and on his ſide appeared the wound, through which, iſſuing with the torrent of his blood, his ſpirit had been diſmiſſed to the gloomy regions of the dead.

Telemachus followed the body ſorrowful and dejected, and ſcattered flowers upon it; and when it was laid upon the pile, he could not ſee the flames catch the linen that was wrapped about it without again burſting into tears. 'Farewel,' ſaid he, 'O magnanimous youth! for I muſt not preſume to call thee friend. Let thy ſhade be appeaſed, ſince thy glory is full, and my envy is precluded only by my love. Thou art delivered from the miſeries that we continue to ſuffer; and haſt entered a better region by the moſt glorious path! How happy ſhould I be to follow thee by the ſame way! May the Styx yield a paſſage to thy ſhade, and the fields of Elyſium lye open before thee! May thy name be preſerved with honour to the lateſt generation, and thy aſhes reſt for ever in peace!'

As ſoon as Telemachus, who had uttered theſe words in a broken and interrupted voice, was ſilent, the whole army ſent up a general cry. The fate of Hippias, whoſe exploits they recounted, melted them into tenderneſs; and grief at once revived his good qualities, and buried in oblivion all the failings which the impetuoſity of youth, and a bad education, had concurred to produce. They were, however, yet more touched by the tender ſentiments of Telemachus. 'Is this,' ſaid they, 'the young Greek that was ſo proud, ſo contemptuous, and untractable? He is now affable, humane, and tender. Minerva, who has diſtinguiſhed his father by her favour, is alſo certainly propitious to him: ſhe has undoubtedly beſtowed upon him the moſt valuable gift which the gods themſelves can beſtow upon man; a heart that is at once replete with wiſdom, and ſenſible to friendſhip.'

The body was now conſumed by the flames; and Telemachus himſelf ſprinkled the ſtill ſmoking aſhes with water, which gums and ſpices had perfumed: he then depoſited them in a golden urn, which he crowned with flowers; and he carried the urn to Phalanthus. Phalanthus was ſtretched upon a couch, his body being pierced with many wounds; and life was ſo far exhauſted, that he ſaw, not far diſtant, the irremeable gates of Death.

Traumatophiles and Noſophagus, whom Telemachus ſent to his aſſiſtance, had exerted all their art; they had brought back his fleeting ſhade by degrees, and he was inſenſibly animated with new ſtrength: a gentle but penetrating power, a new principle of life, gliding from vein to vein, reached even to the heart; and a genial warmth relaxing the frozen hand of Death, the tyrant remitted his graſp. But the inſenſibility of a dying languor was immediately

mediately ſucceeded by an agony of grief; and he felt the loſs of a brother, which before he was not in a condition to feel. 'Alas!' ſaid he, 'why all 'this aſſiduity to preſerve my life? It 'would be better that I ſhould follow 'Hippias to the grave; my dear Hip-'pias! whom I ſaw periſh at my ſide!— 'O my brother! thou art loſt for ever; 'and, with thee, all the comforts of 'my life! I ſhall ſee thee, I ſhall hear 'thee, I ſhall embrace thee, no more! 'I ſhall no more unburden my breaſt 'of it's troubles to thee; and my 'friendſhip ſhall participate of thy ſor-'rows no more!—And is Hippias thus 'loſt for ever! O ye gods, that delight 'in the calamities of men! can it be; 'or is it not a dream, from which I 'ſhall awake? Ah, no! it is a dread-'ful reality!—I have, indeed, loſt thee, 'O Hippias! I ſaw thee expire in the 'duſt; and I muſt, at leaſt, live till I 'have avenged thee; till I have offered 'up to thy manes the mercileſs A-'draſtus, whoſe hands are ſtained with 'thy blood!'

While Phalanthus was uttering theſe paſſionate exclamations, and the divine diſpenſers of health were endeavouring to ſoothe him into peace, leſt the perturbation of his mind ſhould increaſe his malady, and render their medicines ineffectual, he ſuddenly beheld Telemachus, who had approached him unperceived. At the firſt ſight of him he felt the conflict of two oppoſite paſſions in his boſom: his mind ſtill glowed with reſentment at the remembrance of what had paſſed between Telemachus and Hippias; and the grief that he felt for the loſs of his brother gave this reſentment new force; but he was alſo conſcious that he was himſelf indebted for his life to Telemachus, who had reſcued him, bleeding and exhauſted, from the hands of Adraſtus. During this ſtruggle he remarked the golden urn that contained the dear remains of his brother; and the ſight inſtantly melted him into tears: he embraced Telemachus, at firſt without power to ſpeak; but at length he ſaid, in a feeble and interrupted voice— 'Thy virtue, O ſon of Ulyſſes! has 'compelled my love! I am indebted 'to thee for my life: I am indebted to 'thee alſo for ſomething yet more pre-'cious than life itſelf! The limbs of 'my brother would have been a prey 'to the vulture but for thee; and, but 'for thee, the rites of ſepulture had 'been denied him! His ſhade would 'have wandered, forlorn and wretched, 'upon the borders of the Styx, ſtill 'repulſed by Charon with inexorable 'ſeverity! Muſt I lie under ſuch obli-'gations to a man whom I have ſo 'bitterly hated? May the gods re-'ward thee, and diſmiſs me from life 'and miſery together! Render to me, 'O Telemachus! the laſt duties that 'you have rendered to my brother; and 'your glory ſhall be compleat!'

Phalanthus then fell back, fainting and overwhelmed with grief: Telemachus continued near him; but, not daring to ſpeak, waited in ſilence till his ſpirits ſhould return. He revived after a ſhort time; and, taking the urn out of the hands of Telemachus, he kiſſed it many times, and wept over it. 'O precious duſt!' ſaid he, 'when 'ſhall mine be mingled with you in the 'ſame urn?—O my brother! I will fol-'low thee to the regions of the dead! 'There is no need that I ſhould avenge 'thee; for Telemachus will avenge us 'both!'

By the ſkill of the two ſages, who practiſed the ſcience of Æſculapius, Phalanthus gradually recovered. Telemachus was continually with them at the couch of the ſick, that they might exert themſelves with more diligence to haſten the cure; and the whole army was more ſtruck with admiration at the tenderneſs with which he ſuccoured his moſt inveterate enemy, than at the wiſdom and valour with which he had preſerved the army of the allies. He was however, at the ſame time, indefatigable in the ruder labours of war: he ſlept but little; and his ſleep was often interrupted, ſometimes by the intelligence which was brought him at every hour of the night, as well as of the day; and ſometimes by examining every quarter of the camp, which he never viſited twice together at the ſame hour, that he might be more ſure to ſurprize thoſe that were negligent of their duty. Though his ſleep was ſhort, and his labour great, yet his diet was plain: he fared, in every reſpect, like the common ſoldiers, that he might

give them an example of patience and ſobriety; and proviſions becoming ſcarce in the camp, he thought it neceſſary to prevent murmurings and diſcontent by ſuffering voluntarily the ſame inconveniences which they ſuffered by neceſſity. But this labour and temperance, however ſevere, were ſo far from impairing his vigour, that he became every day more hardy and robuſt: he began to loſe the ſofter graces, which may be conſidered as the flower of youth; his complexion became browner and leſs delicate, and his limbs more muſcular and firm.

END OF THE SEVENTEENTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS,

BOOK XVIII.

ADRASTUS, whoſe troops had been conſiderably diminiſhed by the battle, retired behind Mount Aulon, where he expected a reinforcement, and watched for another opportunity of ſurprizing the allies. Thus a hungry lion, who has been repulſed from the fold, retires into the gloomy foreſt, enters again into his den, and waits for ſome favourable moment when he may deſtroy the whole flock.

Telemachus, having eſtabliſhed an exact diſcipline among the troops, turned his mind entirely to the execution of a deſign which, though he had formed a conſiderable time, he had wholly concealed from the commanders of the army. He had been long diſturbed in the night by dreams, in which he ſaw his father Ulyſſes. The viſion never failed to return at the end of the night, juſt before the approach of Aurora, with her prevailing fires, to chace from Heaven the doubtful radiance of the ſtars, and from earth the pleaſing deluſions of ſleep. Sometimes he thought he ſaw Ulyſſes naked upon the banks of a river, in a flowery meadow of ſome bliſsful iſland, ſurrounded by nymphs, who threw cloaths to cover him within his reach: ſometimes he thought he ſaw him in a palace that ſhone with ivory and gold, where a numerous audience, crowned with flowers, liſtened to his eloquence with delight and admiration; he ſometimes appeared ſuddenly among the gueſts at a magnificent banquet, where joy ſhone upon every countenance; and the ſoft melody of a voice, accompanied by the lyre, gave ſweeter muſick than the lyre of Apollo, and the voices of the Nine.

From theſe pleaſing dreams Telemachus always awaked dejected and ſorrowful; and, while one of them was recent upon his mind, he cried out—'O my father! O my dear father Ulyſſes! the moſt frightful dreams 'would be more welcome to me than 'theſe! Theſe repreſentations of fe'licity convince me that thou art al'ready deſcended to the abodes of thoſe 'happy ſpirits whom the gods reward 'for their virtue with everlaſting reſt: 'I think I behold the fields of Elyſium! 'How dreadful is the loſs of hope! 'Muſt I, then, O my father! ſee thee 'no more for ever? Muſt I no more 'embrace him to whom I was ſo dear, 'and whom I ſeek with ſuch tender 'ſolicitude and perſevering labour? 'Shall I no more drink wiſdom from 'his lips? Shall I kiſs thoſe hands, 'thoſe dear, thoſe victorious hands, 'which have ſubdued ſo many ene'mies, no more? Shall they never pu-

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'piſh the preſumptuous ſuitors of Pe-
'nelope? And ſhall the glory of Ithaca
'never be reſtored?

'You, ye gods, who are unpropitious to Ulyſſes, have ſent theſe dreams 'to expel the laſt hope from my breaſt, 'and leave me to deſpair and death! I 'can no longer endure this dreadful 'ſuſpenſe. Alas! what have I ſaid? 'Of the death of my father I am but 'too certain! I will then ſeek his ſhade 'in the world below. To thoſe awful 'regions Theſeus deſcended in ſafety; 'yet Theſeus, with the moſt horrid 'impiety, ſought only to violate the 'deities of the place: my motive, the 'love of my father, is conſiſtent with 'my duty to the gods. Hercules alſo 'deſcended, and returned: I pretend 'not, indeed, to his proweſs; but, 'without it, I dare to imitate his ex-'ample. Orpheus, by the recital of 'his misfortunes, ſoftened into pity 'that deity who was thought to be in-'exorable, and obtained permiſſion for 'the return of Eurydice to the world 'of life: I am more worthy of com-'paſſion than Orpheus; the loſs that I 'have ſuſtained is greater than his; 'for what is a youthful beauty, to 'whom a thouſand youthful beauties 'are equal, in compariſon of the great 'Ulyſſes, unrivalled and alone, the 'admiration and the pride of Greece! 'The attempt ſhall be made; and if I 'periſh, I periſh. Why ſhould death 'be dreadful, when life is ſo wretched? '—I come, then, O Pluto!—O Proſer-'pine!—to prove whether ye are in-'deed without pity!—O my father! 'having traverſed the earth and the 'ſeas, in vain, to find thee, I will now 'ſeek thee among the gloomy dwell-'ings of the dead! If the gods will 'not permit me to poſſeſs thee upon 'the earth, and enjoy with thee the 'light of Heaven, they may, perhaps, 'vouchſafe me the ſight of thy ſhade, 'by the dim twilight of the realms of 'darkneſs!'

He immediately roſe from the bed which he had bedewed with his tears; and hoped that the chearful light of the morning would have diſſipated the melancholy that he ſuffered from the dreams of the night: he found, however, that the ſhaft which had pierced him was ſtill in the wound, and that he carried it with him whitherſoever he went. He determined, therefore, to deſcend into hell by a celebrated avenue not far from the camp. This avenue was near a city called Acherontia, from a dreadful cavern that led down to the banks of Acheron, an infernal river, which the gods themſelves atteſt with reverence and dread. The city was built upon the ſummit of a rock, like a neſt upon the top of a tree. At the foot of the rock was the cavern, which no man ventured to approach. The ſhepherds were always careful to turn their flocks another way; and the ſulphureous vapour that exhaled by this aperture from the Stygian fens, contaminated the air with a peſtilential malignity: the neighbouring ſoil produced neither herb nor flower; and in this place the gentle gales of the zephyr, the riſing beauties of the ſpring, and the rich gifts of autumn, were alike unknown. The ground was thirſty and ſterile, and preſented nothing to the eye but a few naked ſhrubs, and the cyprus cloathed with a funeral green. In the fields that ſurrounded it, even at a diſtance, Ceres denied her golden harveſts to the plough; Bacchus never gave the delicious fruit which he ſeemed to promiſe; for the grapes withered, inſtead of ripening, upon the tree. The Naiads mourned; and the waters of their urn flowed, not with a gentle and tranſlucent wave, but were bitter to the taſte, and impenetrable to the eye. Thorns and brambles here covered the ground; and, as there was no grove for ſhelter, there were no birds to ſing; their ſtrains of love were warbled beneath a milder ſky; and here nothing was to be heard but the hoarſe croaking of the raven, and the boding ſcreams of the owl. The very herbage of the field was bitter; and the flocks of theſe joyleſs paſtures felt not the pleaſing impulſe that makes them bound upon the green; the bull turned from the heifer, and the dejected ſhepherd forgot the muſick of his pipe. A thick black ſmoke frequently iſſued from the cavern in a cloud, that covered the earth with untimely darkneſs in the midſt of the day: at theſe ſeaſons the neighbouring people doubled their ſacrifices, to propitiate the infernal gods; yet the infernal gods were frequently inexorable, and would accept no ſacrifice but youth in it's ſweeteſt bloſſom, and manhood in it's ripeſt vigour, which they cut off by a fatal contagion.

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In this place Telemachus resolved to seek the way that led down to the dark dominions of Pluto. Minerva, who watched over him with incessant care, and covered him with her ægis, had rendered Pluto propitious; and, at her request, Jupiter himself had commissioned Mercury, who descends daily to the infernal regions to deliver a certain number of the dead to Charon, to tell the sovereign of the shades, it was his pleasure that Telemachus should be permitted to enter his dominions.

Telemachus withdrew secretly from the camp in the night; and, going on by the light of the moon, he invoked that powerful divinity, who in Heaven is the radiant planet of the night, upon earth the chaste Diana, and the tremendous Hecate in hell: the goddess heard his prayer, and accepted it; for she knew that his heart was upright, and his intentions pious.

As he drew near to the cavern, he heard the subterraneous empire roar; the earth trembled under his feet, and the heavens seemed to rain down fire upon his head. A secret horror thrilled to his heart, and his limbs were covered with a cold sweat: yet his fortitude sustained him; and, lifting up his hands and his eyes to Heaven—'Great 'gods,' said he, 'I accept these omens, 'and believe them to be happy; fulfil 'them, and confirm my hope!' His breast glowed with new ardour as he spoke, and he rushed forward to the mouth of the pit.

The thick smoke, which rendered it fatal to all that approached it, immediately disappeared; and the pestilential stench was for a while suspended. He entered the cavern alone; for who would have dared to follow him? Two Cretans, to whom he had communicated his design, and who accompanied him part of the way, remained pale and trembling, in a temple at some distance, putting up prayers for his deliverance, but despairing of his return.

Telemachus, in the mean time, plunged into the tremendous darkness before him, having his sword drawn in his hand. In a few minutes he perceived a feeble and dusky light, like that which is seen at midnight upon the earth: he could also distinguish airy shades that fluttered round him, which he dispersed with his sword; and soon after he discovered the mournful banks of the Styx, whose waters, polluted by the marsh they cover, moved slowly in a sullen stream, that returns in perpetual eddies upon itself. Here he perceived an innumerable multitude of those who, having been denied the rites of sepulture, presented themselves to inexorable Charon in vain. Charon, whose old age, though vigorous and immortal, is always gloomy and severe, kept them back with menaces and reproach; but he admitted the young Greek into his bark as soon as he came up.

The ear of Telemachus, the moment he entered, was struck with the groans of inconsolable grief. 'Who art thou,' said he to the complaining ghost; 'and 'what is thy misfortune?'—'I was,' replied the phantom, 'Nabopharzan, 'the king of Babylon the great. All 'the nations of the East trembled at 'the sound of my name; and I compelled the Babylonians to worship me 'in a temple of marble, where I was 'represented by a statue of gold, before which the most costly perfumes 'of Ethiopia were burnt night and day. 'No man contradicted me without instant punishment; and every invention was upon the stretch to discover 'some new pleasures, that might 'heighten the luxury of my life. I 'was then in the full bloom and vigour of youth; and life, with all it's 'pomp and pleasures, was still before 'me. But, alas! a woman, whom I 'loved with a passion that she did not 'return, too soon convinced me that I 'was not a god: she gave me poison; 'and I now am nothing. Yesterday 'they deposited my ashes, with great solemnity, in a golden urn; they wept, 'they tore their hair, and seemed ready 'to throw themselves on the funeral 'pile, that they might perish with me: 'they are now surrounding the superb 'mausoleum, in which they placed my 'remains, with all the external parade 'of sorrow; but secretly, and in sincerity, I am regretted by none. Even 'my family hold my memory in abhorrence; and here I have been already 'treated with the most mortifying indignity!'

An object so deplorable touched the breast of Telemachus with pity. 'And 'was you then truly happy,' said he, 'during your reign? Did you taste that 'sweet tranquillity, without which the 'heart shrinks and withers like a

'blighted

'blighted flower; nor, even in prosperity, can expand to delight?'—'Far from it,' replied the monarch; 'I knew it not, even in idea. A peace like this, indeed, has been extolled by the sages as the only good, but it never made my felicity: my heart was perpetually agitated by new desires, and throbbing with fear and hope; I wished that passion should perpetually succeed to passion, with a tumultuous rapidity, which excluded thought; and practised every artifice to effect it. This was my expedient to avoid the pangs of reflection; such was the peace I procured; I thought all other a fable and a dream; and such were the pleasures I regret!'

During this relation, Nabopharzan wept with the effeminate pusillanimity of a man enervated by good fortune; unacquainted with adversity, and therefore a stranger to fortitude. There were with him some slaves, who had been put to death to honour his funeral, and whom Mercury had delivered to Charon with their king; giving them, at the same time, an absolute power over him, who had been their tyrant upon earth. The shades of these slaves no longer feared the shade of Nabopharzan; they held him in a chain, and treated him with the most cruel indignity. 'As men,' said one of them, 'had we not the same nature with thee? 'How couldst thou be so stupid as to 'imagine thyself a god, and forget 'that thy parents were mortal?'—'His unwillingness to be taken for a 'man,' said another, 'was right; for 'he was a monster without humanity.'—'Well,' said another, 'what are become of your flatterers now? Poor 'wretch! there is now nothing that 'thou canst either give or take away; 'thou art now become the slave even of 'thy slaves. The justice of the gods is 'slow; but the criminal is at last certainly overtaken!'

Nabopharzan, stung with these insults, threw himself upon his face, in an agony of rage and despair; but Charon bade the slaves pull him up by his chain. 'He must not,' said he, 'be 'allowed the consolation even of hiding 'his shame, of which all the ghosts 'that throng the borders of the Styx 'must be witnesses, that the gods, who 'so long suffered this impious tyrant 'to oppress the earth, may at last be 'justified.—Yet this, O scourge of Babylon! is but the beginning of sorrows; the judgment of Minos, impartial and inexorable, is at hand!'

The bark now touched the dominions of Pluto; and the ghosts ran down in crowds to the shore, gazing, with the utmost curiosity and wonder, at the living mortal, who stood distinguished among the dead in the boat: but the moment Telemachus set his foot on the shore, they vanished like the shades of the night before the first beams of the morning. Then Charon, turning towards him, with a brow less contracted into frowns, and a look less severe than usual—'O favoured of Heaven!' said he, 'since thou art permitted to enter 'the realms of darkness, which to all 'the living besides thyself are interdicted, make haste to push forward, whithersoever the Fates have called thee. 'Proceed, by this gloomy path, to the 'palace of Pluto, whom thou wilt 'find sitting upon his throne, and 'who will permit thee to enter those 'recesses of his dominion, the secrets of which I am not permitted to 'reveal.'

Telemachus, immediately pressing forward with an hasty step, discovered the shades gliding about on every side, more numerous than the sands upon the sea-shore; and he was struck with a religious dread, to perceive that, in the midst of the tumult and hurry of this incredible multitude, all was silent as the grave. He sees, at length, the gloomy residence of unrelenting Pluto; his hairs stand erect, his legs tremble, and his voice fails him. 'Tremendous 'power!' said he, with faltering and interrupted speech, 'the son of the unhappy Ulysses now stands before thee. 'I come to enquire whether my father 'is descended into your dominions, or 'whether he is still a wanderer upon 'the earth.'

Pluto was seated upon a throne of ebony; his countenance was pale and severe, his eyes hollow and ardent, and his brow contracted and menacing. The sight of a mortal still breathing the breath of life was hateful to his eyes, as the day is hateful to those animals that leave their recesses only by night. At his side sat Proserpine, who seemed to be the only object of his attention, and to soften him into some degree of complacency: she enjoyed a beauty that was perpetually renewed; but there was mingled with her immortal charms

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ſomething of her lord's inflexible ſeverity.

At the foot of the throne ſat the pale father of deſtruction, Death, inceſſantly whetting a ſcythe, which he held in his hand. Around this horrid ſpectre hovered repining Cares, and injurious Suſpicions; Vengeance diſtained with blood, and covered with wounds; cauſeleſs Hatred; Avarice, gnawing her own fleſh; and Deſpair, the victim of her own rage; Ambition, whoſe fury overturns all things like a whirlwind; and Treaſon thirſting for blood, and not able to enjoy the miſchiefs ſhe produces; Envy, ſhedding round her the venom that corrodes her heart, and ſickening with rage at the impotence of her malice; and Impiety, that opens for herſelf a gulf without bottom, in which ſhe ſhall plunge at laſt without hope. Beſides theſe were nameleſs ſpectres without number, all hideous to behold; phantoms that repreſent the dead to terrify the living; frightful dreams, and the horrid vigils of Diſeaſe and Pain! By theſe images of woe was Pluto ſurrounded; and ſuch were the attendants that filled his palace. He replied to the ſon of Ulyſſes in a hollow tone; and the depths of Erebus re-murmured to the ſound.

'If it is by Fate, O mortal! that 'thou haſt violated this ſacred aſylum 'of the dead, that fate, which has thus 'diſtinguiſhed thee, fulfil! Of thy fa-'ther I will tell thee nothing: it is 'enough that here thou art permitted to 'ſeek him. As upon the earth he was 'a king, thy ſearch may be confined, 'on one ſide, to that part of Tartarus 'where wicked kings are conſigned to 'puniſhment; and, on the other, to 'that part of Elyſium where the good 'receive their reward: but from hence 'thou canſt not enter the fields of Ely-'ſium till thou haſt paſſed through 'Tartarus. Make haſte thither; and 'linger not in my dominions!'

Telemachus inſtantly obeyed, and paſſed through the dreary vacuity that ſurrounded him, with ſuch ſpeed, that he ſeemed almoſt to fly; ſuch was his impatience to behold his father, and to quit the preſence of a tyrant, equally the terror of the living and the dead! He ſoon perceived the gloomy tract of Tartarus at a ſmall diſtance before him: from this place aſcended a black cloud of peſtilential ſmoke, which would have been fatal in the realms of life. This ſmoke hovered over a river of fire; the flames of which, returning upon themſelves, roared in a burning vortex, with a noiſe like that of an impetuous torrent precipitated from the higheſt rock; ſo that in this region of woe no other ſound could be diſtinctly heard.

Telemachus, ſecretly animated by Minerva, entered the gulf without fear. The firſt object that preſented was a great number of men, who, born in a mean condition, were now puniſhed for having ſought to acquire riches by fraud, treachery, and violence. Among them he remarked many of thoſe impious hypocrites, who, affecting a zeal for religion, played upon the credulity of others, and gratified their own ambition. Theſe wretches, who had abuſed virtue itſelf, the beſt gift of Heaven, to diſhoneſt purpoſes, were puniſhed as the moſt criminal of men: the child who had murdered his parents, the wife who had embrued her hands in a huſband's blood, and the traitor who had ſold his country in violation of every tie, were puniſhed with leſs ſeverity than theſe. Such was the decree pronounced by the judges of the dead; becauſe hypocrites are not content to be wicked upon the common terms, they would be vicious with the reputation of virtue; and, by an appearance of virtue, which at length is found to be falſe, they prevent mankind from putting confidence in the true. The gods, whoſe omniſcience they mock, and whoſe honour they degrade, take pleaſure in the exertion of all their power to avenge the inſult.

After theſe appeared others, to whom the world ſcarce imputes guilt, but whom the Divine Vengeance purſues without pity: the liar, the ungrateful, the paraſite who laviſhes adulation upon vice, and the ſlanderer who falſely detracts from virtue; all who judge raſhly of what they know but in part, and thus injure the reputation of the innocent.

But, among all who ſuffered for ingratitude, thoſe were puniſhed with moſt ſeverity who had been ungrateful to the gods. 'What" ſaid Minos, 'is he 'conſidered as a monſter who is guilty 'of ingratitude to his father, or his 'friend, from whom he has received 'ſome ſuch benefits as mortals can be-'ſtow; and ſhall the wretch glory in 'his crime, who is ungrateful to God,

'the giver of life, and of every bleſſing 'it includes? Does he not owe his ex- 'iſtence rather to the Author of Na- 'ture than to the parents through 'whom his exiſtence was derived? 'The leſs theſe crimes are cenſured 'and puniſhed upon earth, the more 'are they obnoxious in hell to impla- 'cable vengeance, which no force can 'reſiſt, and no ſubtlety elude.'

Telemachus ſeeing a man condemned by the judges, whom he found ſitting, ventured to aſk them what was his crime. He was immediately anſwered by the offender himſelf: 'I have done,' ſaid he, 'no evil; my pleaſure con- 'ſiſted wholly in doing good. I have 'been juſt, munificent, liberal, and 'compaſſionate; of what crime, then, 'can I be accuſed?'—'With reſpect 'to man,' replied Minos, 'thou art 'accuſed of none; but didſt thou not 'owe leſs to man than to the gods? 'If ſo, what are thy pretenſions to 'juſtice? Thou haſt punctually ful- 'filled thy duty to men, who are but 'duſt; thou haſt been virtuous; but 'thy virtue terminated wholly in thy- 'ſelf, without reference to the gods 'who gave it: thy virtue was to be 'thy own felicity; and to thyſelf thou 'waſt all in all. Thou haſt, indeed, 'been thy own deity; but the gods, 'by whom all things have been cre- 'ated, and who have created all things 'for themſelves, cannot give up their 'rights: thou haſt forgotten them, and 'they will forget thee. Since thou 'haſt deſired to exiſt for thyſelf, and 'not for them, to thyſelf they will de- 'liver thee up: ſeek, then, thy conſo- 'lation in thine own heart. Thou art 'ſeparated for ever from man, whom, 'for thy own ſake, thou haſt deſired to 'pleaſe; and left to thyſelf alone, that 'idol of thy heart! Learn now, at leaſt, 'that piety is that virtue of which the 'gods are objects; and that without 'this no virtue can deſerve the name. 'The falſe luſtre of that, with which 'thou haſt long dazzled the eyes of 'men, who are eaſily deceived, will 'deceive no more: men diſtinguiſh 'that only from which they derive 'pain or pleaſure into virtue and vice; 'and are therefore alike ignorant both 'of good and evil; but here, the per- 'ſpicacity of Divine Wiſdom diſcerns 'all things as they are. The judgment 'of men from external appearances is 'reſerved: what they have admired 'is frequently condemned; and what 'they have condemned, approved.'

Theſe words, to the boaſter of philoſophick virtue, were like a ſtroke of thunder; and he was unable to ſuſtain the ſhock. The ſelf-complacence with which he had been uſed to contemplate his moderation, his fortitude, his generoſity, was now changed to anguiſh and regret: the view of his own heart, at enmity with the gods, became his puniſhment. He now ſaw, and was doomed for ever to ſee, himſelf by the light of truth: he perceived that the approbation of men, which all his actions had been directed to acquire, was erroneous and vain. When he looked inward, he found every thing totally changed: he was no longer the ſame being; and all comfort was eradicated from his heart. His conſcience, which had hitherto witneſſed in his favour, now roſe up againſt him, and reproached him even with his virtues; which, not having the Deity for their principal and end, were erroneous and illuſive: he was overwhelmed with conſternation and trouble; with ſhame, remorſe, and deſpair. The Furies, indeed, forbore to torment him; he was delivered over to himſelf, and they were ſatisfied: his own heart was the avenger of the gods, whom he had deſpiſed. As he could not eſcape from himſelf, he retired to the moſt gloomy receſſes, that he might be concealed from others: he ſought for darkneſs, but he found it not; light ſtill perſecuted and purſued him. The light of truth, which he had not followed, now puniſhed him for the neglect; and all that he had beheld with pleaſure became odious in his eyes, as the ſource of miſery that could never end. 'Dreadful ſituation!' ſaid he; 'I have known neither the gods, 'mankind, nor myſelf! I have, indeed, 'known nothing; ſince I have not diſ- 'tinguiſhed from ſpecious evil that 'only which is truly good! All my 'ſteps have deviated from the path I 'ſhould have trodden: all my wiſdom 'was folly; and all my virtue was 'pride, which ſacrificed, with a blind 'impiety, only to that vile idol my- 'ſelf!'

The next objects that Telemachus perceived, as he went on, were kings that had abuſed their power. An avenging fury held up before them a mirror,

mirror, which reflected their vices in all their deformity: in this they beheld their undistinguishing vanity, that was gratified by the grossest adulation; their want of feeling for mankind, whose happiness should have been the first object of their attention; their insensibility to virtue, their dread of truth, their partiality to flatterers, their dissipation, effeminacy, and indolence; their causeless suspicions; their vain parade, and ostentatious splendor, an idle blaze, in which the publick welfare is consumed; their ambition of false honour, procured at the expence of blood; and their inhuman luxury, which extorted a perpetual supply of superfluous delicacies from the wretched victims of grief and anguish. When they looked into this mirror, they saw themselves faithfully represented; and they found the picture more monstrous and horrid than the chimera vanquished by Bellerophon; the Lernæan hydra slain by Hercules; even Cerberus himself, though from three infernal mouths he disgorges a stream of pestilential fire, the fumes of which are sufficient to destroy the whole race of men that breathe upon the earth. At the same time, another fury tauntingly repeated all the praises which sycophants had lavished upon them in their lives, and held up another mirror, in which they appeared as flattery had represented them. The contrast of these pictures, so widely different, was the punishment of their vanity: and it was remarkable, that the most wicked were the objects of the most extravagant praise; because the most wicked are most to be feared; and because they exact, with less shame, the servile adulation of the poets and orators of their time.

Their groans perpetually ascended from this dreadful abyss, where they saw nothing but the derision and insult of which they were themselves the objects; where every thing repulsed, opposed, and confounded them. As they sported with the lives of mankind upon the earth, and pretended that the whole species was created for their use, they were, in Tartarus, delivered over to the capricious tyranny of slaves, who made them taste all the bitterness of servitude in their turn: they obeyed with unutterable anguish, and without hope that the iron hand of Oppression would lie lighter upon them. Under the strokes of these slaves, now their merciless tyrants, they lay passive and impotent, like an anvil under the hammers of the Cyclops, when Vulcan urges their labour at the flaming furnaces of Mount Ætna.

Telemachus observed the countenances of these criminals to be pale and ghastly, strongly expressive of the torment they suffered at the heart. They looked inward with a self-abhorrence: now inseparable from their existence; their crimes themselves were become their punishment, and it was not necessary that greater should be inflicted; they haunted them like hideous spectres, and continually started up before them in all their deformity. They wished for a second death, that might separate them from these ministers of vengeance, as the first had separated their spirits from the body; a death that might at once extinguish all consciousness and sensibility: they called upon the depths of hell to hide them from the persecuting beams of truth in impenetrable darkness; but they are reserved for the cup of vengeance, which, though they drink of it for ever, shall be for ever full! The truth, from which they fled, has overtaken them, an invincible and unrelenting enemy! The ray, which once might have illuminated them like the mild radiance of the day, now pierces them like lightning; a fierce and fatal fire that, without injury to the external parts, infixes a burning torment at the heart! By truth, now an avenging flame, the very soul is melted, like metal in a furnace; it dissolves all, but destroys nothing; it disunites the first elements of life, yet the sufferer can never die: he is, as it were, divided against himself, without rest, and without comfort; animated by no vital principle, but the rage that kindles at his own misconduct, and the dreadful madness that results from despair!

Among these objects, at the sight of which the hair of Telemachus stood erect, he beheld many of the ancient kings of Lydia, who were punished for having preferred the selfish gratifications of an idle and voluptuous life to that labour for the good of others, which, to royalty, is a duty of indispensable obligation.

These kings mutually reproached each other with their folly. 'Did not 'I often recommend to you,' said one of them to his son, 'during the last 'years of my life, when old age had 'given weight to my counsel, the re-'paration of the mischief which my 'negligence had produced?'—'Un-'happy wretch!' replied the son, 'thou art the cause of my perdition: 'it was thy example that made me 'vain-glorious, proud, voluptuous, 'and cruel! While I saw thee sur-'rounded with flattery, and relaxed in 'luxury and sloth, I also insensibly 'acquired the love of pleasure and 'adulation. I thought the rest of men 'were to kings, what horses and other 'beasts of burden are to men; ani-'mals wholly unworthy of regard, ex-'cept for the drudgery they perform, 'and the conveniences they procure: 'this was my opinion; and I learned 'it of thee. I followed thy example; 'and I share thy misery!' These re-proaches were mingled with the most horrid execrations; and mutual rage and indignation aggravated the tor-ments of hell.

Around these wretched princes there still hovered, like owls in the twilight, causeless Jealousies, and vain Alarms; Mistrust and Dread, which revenge upon kings their disregard of mankind; Avarice, insatiable of wealth; false Honour, ever tyrannical and oppressive; and effeminate Luxury, a deceitful dæ-mon, that aggravates every evil, and bestows only imaginary good.

Many kings were also severely pu-nished, not for the mischief they had done, but for the good they had neg-lected to do. Every crime which is committed by the subject, in conse-quence of laws not enforced, is the crime of the king; for kings reign only as ministers of the law. To kings also are imputed all the disorders that arise from pomp, luxury, and every other excess which excites irregular and im-petuous passions, that cannot be gra-tified but by the violation of the com-mon rights of mankind: but the prin-ces who, instead of watching over their people as a shepherd watches over his flock, worried and devoured them like the wolf, were punished with the most exemplary severity.

In this abyss of darkness and misery Telemachus beheld, with yet greater astonishment, many kings who had been honoured for their personal vir-tues upon earth; but were, notwith-standing, condemned to the pains of Tartarus, for implicitly leaving the ad-ministration of government to wicked and crafty men: they were punished for mischiefs which they had suffered to be perpetrated under the sanction of their authority. The greater part of them, indeed, had been by principle neither virtuous nor vicious; supinely taking the colour impressed upon them from without: they did not shun the truth when it presented itself; but they had no relish for virtue, no delight in doing good.

END OF THE EIGHTEENTH BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XIX.

WHEN Telemachus quitted this place, he felt himſelf relieved, as if a mountain had been removed from his breaſt. This relief, ſo ſudden and ſo great, impreſſed him with a ſtrong ſenſe of the miſery of thoſe who are confined in it without hope of deliverance. He was terrified at having ſeen ſo many kings puniſhed with much greater ſeverity than any other offenders. 'Have kings, 'then,' ſaid he, 'ſo many duties to 'fulfil, ſo many difficulties to ſur-'mount, and ſo many dangers to avoid? 'Is the knowledge that is neceſſary to 'put them upon their guard, as well 'againſt themſelves as others, ſo diffi-'cult to be acquired? and, after all 'the envy, tumult, and oppoſition, of 'a tranſitory life, are they conſigned to 'the intolerable and eternal pains of 'hell? What folly, then, to wiſh for 'royalty! How happy the peaceful 'private ſtation, in which the practice 'of virtue is comparatively eaſy!'

Theſe reflections filled him with confuſion and trouble; his knees trembled, his heart throbbed with perturbation, and he felt ſomething like that hopeleſs miſery, of which he had juſt been a ſpectator: but, in proportion as he advanced, and the realms of darkneſs, deſpair, and horror, became more remote, he felt new courage gradually ſpring up in his breaſt; he breathed with greater freedom; and perceived, at a diſtance, the pure and bliſsful light which brightens the reſidence of heroick virtue.

In this place reſided all the good kings who had governed mankind from the beginning of time. They were ſeparated from the reſt of the juſt; for, as wicked princes ſuffer more dreadful puniſhment than other offenders in Tartarus, ſo good kings enjoy infinitely greater felicity than other lovers of virtue in the fields of Elyſium.

Telemachus advanced towards theſe happy and illuſtrious beings, whom he found in groves of delightful fragrance, reclining upon the downy turf, where the flowers and herbage were perpetually renewed: a thouſand rills wandered through theſe ſcenes of delight, and refreſhed the ſoil with a gentle and unpolluted wave: the ſong of innumerable birds echoed in the grove; and while Spring ſtrewed the ground with her flowers, Autumn loaded the trees with her fruit. In this place the burning heat of the dog-ſtar was never felt; and the ſtormy North was forbidden to ſcatter over it the froſts of winter. Neither War, that is athirſt for blood; not Envy, that wounds with an envenomed tooth, like the vipers that are wreathed round her arms, and foſtered in her boſom; nor Jealouſy, nor Diſtruſt,

truſt, nor Fears, nor vain Deſires, invade theſe ſacred domains of Peace: the day is here without end, and the ſhades of night are unknown. Here the bodies of the bleſſed are cloathed with a pure and lambent light, as with a garment; a light not reſembling that vouchſafed to mortals upon earth, which is rather darkneſs viſible, but a celeſtial radiance without a name; an emanation that penetrates the groſſeſt body with more ſubtlety than the rays of the ſun penetrate the pureſt cryſtal; which rather ſtrengthens than dazzles the ſight, and diffuſes through the ſoul a ſerenity which no language can expreſs. By this ethereal eſſence the bleſſed are ſuſtained in everlaſting life; it pervades them, it incorporates with them as food incorporates with the mortal body: they ſee it, they breathe it, and it produces in them an inexhauſtible ſource of ſerenity and joy. It is a fountain of delight, in which they are abſorbed, as fiſhes are abſorbed in the ſea; they wiſh for nothing, and, having nothing, they poſſeſs all things. This celeſtial light ſatiates the hunger of the ſoul; every deſire is precluded; and they have a fulneſs of joy which ſets them above all that mortals ſeek with ſuch reſtleſs ardour to fill the vacuity that aches for ever in their breaſts. All the delightful objects that ſurround them are diſregarded, for their felicity ſprings up within, and, being perfect, can derive nothing from without: ſo the gods, ſatiated with nectar and ambroſia, diſdain, as groſs and impure, all the dainties of the moſt luxurious table upon earth. From theſe ſeats of tranquillity all evils fly to a remote diſtance: death, diſeaſe, poverty, and pain; regret and remorſe; fear, and even hope, which is ſometimes not leſs painful than fear itſelf; animoſity, diſguſt, and reſentment; are for ever denied acceſs.

The lofty mountains of Thrace, whoſe ſummits, hoary with everlaſting ſnows, have pierced the clouds from the beginning of time, might ſooner be overturned from their foundations, though deep as the centre, than the peace of theſe happy beings be interrupted for a moment. They are, indeed, touched with pity at the miſeries of life; but it is a ſoothing and tender paſſion, that takes nothing from their immutable felicity. Their countenances ſhine with a divine glory; with the bloom of unfading youth, the brightneſs of everlaſting joy; of joy which, ſuperior to the wanton levity of mirth, is calm, ſilent, and ſolemn, the ſublime fruition of truth and virtue. They feel, every moment, what a mother feels at the return of an only ſon, whom ſhe believed to be dead; but the pleaſure which, in the breaſt of the mother is tranſient, is permanent in theirs; it can neither languiſh nor ceaſe. They have all the gladneſs that is inſpired by wine, without either the tumult or the folly; they converſe together concerning what they ſee, and what they enjoy; they deſpiſe the opprobrious luxury and idle pomp of their former condition, which they review with diſguſt and regret; they enjoy the remembrance of their difficulties and diſtreſs, during the ſhort period in which, to maintain their integrity, it was neceſſary they ſhould ſtrive, not only againſt others, but themſelves; and they acknowledge the guidance and protection of the gods, who conducted them in ſafety through ſo many dangers, with gratitude and admiration. Something ineffable and divine is continually poured into their hearts; ſomething like an efflux of Divinity itſelf, which incorporates with their own nature. They ſee, they feel, that they are happy; and are ſecretly conſcious that they ſhall be happy for ever. They ſing the praiſes of the gods, as with one voice: in the whole aſſembly there is but one mind, and one heart; and the ſame ſtream of divine felicity circulates through every heart.

In this ſacred and ſupreme delight whole ages glide away unperceived, and ſeem ſhorter than the happieſt hours upon earth; but gliding ages ſtill leave their happineſs entire. They reign together, not upon thrones which the hands of men can overturn, but in themſelves, with a power that is abſolute and immutable, not derived from without, or dependant upon a deſpicable and wretched multitude. They are not diſtinguiſhed by the crowns that ſo often conceal, under a falſe luſtre, the mournful gloom of anxiety and terror; the gods themſelves have placed upon their heads diadems of everlaſting ſplendor, the ſymbols and the pledges of happineſs and immortality.

Telemachus, who looked round theſe fields for his father in vain, was ſo

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ſtruck with the calm but ſublime enjoyments of the place, that he was now grieved not to find him among the dead, and lamented the neceſſity he was under himſelf of returning back to the living. 'It is here alone,' ſays he, 'that there is life; the ſhadow only, and not the reality, is to 'be found upon earth.' He obſerved, however, with aſtoniſhment, that the number of kings that were puniſhed in Tartarus was great, and the number of thoſe that were rewarded in Elyſium was ſmall: from this diſproportion he inferred, that there were but few princes whoſe fortitude could effectually reſiſt their own power, and the flattery by which their paſſions were continually excited. He perceived that good kings were, for this reaſon, rare; and that the greater number are ſo wicked, that if the gods, after having ſuffered them to abuſe their power during life, were not to puniſh them among the dead, they would ceaſe to be juſt.

Telemachus, not ſeeing his father Ulyſſes among theſe happy few, looked round for his grandfather, the divine Laertes. While his eyes were ineffectually employed in this ſearch, an old man advanced towards him, whoſe appearance was in the higheſt degree venerable and majeſtick: his old age did not reſemble that of men who bend under the weight of years upon earth; it was a kind of nameleſs indication that he had been old before he died; it was ſomething that blended all the dignity of age with all the graces of youth; for to thoſe who enter the fields of Elyſium, however old and decrepid, the graces of youth are immediately reſtored. This venerable figure came up haſtily to Telemachus; and, looking upon him with a familiar complacency, as one whom he knew and loved, the youth, to whom he was wholly a ſtranger, ſtood ſilent, in confuſion and ſuſpenſe. 'I perceive, 'my ſon,' ſaid the ſhade, 'that thou 'doſt not recollect me; but I am not 'offended. I am Arceſius, the father 'of Laertes; and my days upon earth 'were accompliſhed a little before U'lyſſes, my grandſon, went from I'thaca to the ſiege of Troy: thou waſt 'yet an infant in the arms of thy 'nurſe; but I had then conceived 'hopes of thee, which are now juſti'fied; ſince thou haſt deſcended into 'the dominions of Pluto in ſearch of 'thy father, and the gods have ſu'ſtained thee in the attempt. The 'gods, O fortunate youth! regard 'thee with peculiar love; and will 'diſtinguiſh thee by glory equal to 'that of Ulyſſes. I am happy once 'more to behold thee: but ſearch for 'Ulyſſes no more among the dead; he 'ſtill lives; and is reſerved to render 'my line illuſtrious by new honours 'at Ithaca. Laertes himſelf, though 'the hand of Time is now heavy upon him, ſtill draws the breath of 'life, and expects that his ſon ſhall 'return to cloſe his eyes. Thus tranſitory is man, like the flower that 'blows in the morning, and in the 'evening is withered, and trodden under foot! One generation paſſes away 'after another, like the waves of a 'rapid river; and Time, ruſhing on 'with ſilent but irreſiſtible ſpeed, carries with him all that can beſt pretend to permanence and ſtability. 'Even thou, O my ſon! alas! even 'thou, who art now happy in the vigour, the vivacity, and the bloom 'of youth, ſhalt find this lovely ſeaſon, ſo fruitful of delight, a tranſient flower, that fades as ſoon as it 'is blown: without having been conſcious that thou wert changing, thou 'wilt perceive thyſelf changed; the 'train of graces and pleaſures that 'now ſport around thee, health, vigour, and joy, ſhall vaniſh like the 'phantoms of a dream, and leave 'thee nothing but a mournful remembrance that they once were thine. 'Old age ſhall inſenſibly ſteal upon 'thee; that enemy to joy ſhall diffuſe 'through thee his own languors; ſhall 'contract thy brow into wrinkles, incline thy body to the earth, enfeeble 'every limb, and dry up for ever 'that fountain of delight which now 'ſprings in thy breaſt: thou ſhalt look 'round upon all that is preſent with 'diſguſt; anticipate all that is future 'with dread; and retain thy ſenſibility 'only for pain and anguiſh. This 'time appears to thee to be far diſtant; 'but, alas! thou art deceived; it approaches with irreſiſtible rapidity; 'and is therefore at hand: that 'which draws near ſo faſt can never be 'remote; and the preſent, for ever 'flying, is remote already; even while

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'we ſpeak, it is paſt, and it returns no 'more. Let the preſent, therefore, 'be light in thy eſtimation; tread the 'path of virtue, however rugged, 'with perſeverance; and fix thine eye 'upon futurity: let purity of man-'ners, and a love of juſtice, ſecure 'thee a place in this happy reſidence 'of peace. Thou ſhalt ſoon ſee thy 'father reſume his authority in Itha-'ca; and it is decreed that thou ſhalt 'ſucceed him on the throne. But 'royalty, O my ſon! is a deceitful 'thing; thoſe who behold it at a diſ-'tance ſee nothing but greatneſs, 'ſplendor, and delight; thoſe who 'examine it near, find only toil, per-'plexity, ſolicitude, and fear. In a 'private ſtation, a life of eaſe and 'obſcurity is no reproach; but a king 'cannot prefer eaſe and leiſure to the 'painful labours of government with-'out infamy; he muſt live, not for 'himſelf, but for thoſe he governs: 'the leaſt fault he commits produces 'infinite miſchief; for it diffuſes mi-'ſery through a whole people, and 'ſometimes for many generations. It 'is his duty to humble the inſolence of 'guilt, to ſupport innocence, and re-'preſs calumny. It is not enough to 'abſtain from doing evil, he muſt ex-'ert himſelf to the uttermoſt in doing 'good: neither will it ſuffice to do 'good as an individual; he muſt pre-'vent the miſchief that others would 'do if they were not reſtrained. 'Think then of royalty, O my ſon! 'as a ſtate, not of eaſe and ſecurity, 'but of difficulty and danger; and 'call up all thy courage to reſiſt thy-'ſelf, to controul thy paſſions, and 'diſappoint flattery.'

While Arceſius was yet ſpeaking, he ſeemed to glow with the divine ardour of inſpiration; and when he diſplayed the miſeries of royalty, Telemachus perceived in his countenance ſtrong expreſſions of pity. 'Royalty,' ſaid he, 'when it is aſſumed to procure 'ſelfiſh indulgences, degenerates into 'tyranny; when it is aſſumed to ful-'fil it's duties, to govern, cheriſh, and 'protect, an innumerable people, as a 'father protects, cheriſhes, and go-'verns his children, it is a ſervitude 'moſt laborious and painful, and re-'quires the fortitude and patience of 'heroick virtue. It is, however, 'certain, that thoſe who fulfil the du-'ties of government with diligence 'and integrity, ſhall here poſſeſs all that 'the power of the gods can beſtow to 'render happineſs compleat!'

While Telemachus liſtened to this diſcourſe, it ſunk deep into his heart: it was engraven upon that living tablet, as the ſculptor engraves upon braſs the characters which he would tranſmit to the lateſt generation. It was an emanation of truth and wiſdom, that, like a ſubtle flame, pervaded the moſt ſecret receſſes of his ſoul; it at once moved and warmed him; and he felt his heart, as it were, diſſolved by a divine energy not to be expreſſed; by ſomething that exhauſted the fountain of life: his emotion was a kind of deſire that could not be ſatisfied; an impulſe that he could neither ſupport nor reſiſt; a ſenſation exquiſitely pleaſing, and yet mixed with ſuch pain as it was impoſſible long to endure.

After ſome time, it's violence abated, he breathed with more freedom, and he diſcovered in the countenance of Arceſius a ſtrong likeneſs of Laertes; he had alſo a confuſed remembrance of ſomething ſimilar in the features of Ulyſſes, when he ſet out for the ſiege of Troy.

This remembrance melted him into tears of tenderneſs and joy: he wiſhed to embrace a perſon whom he now regarded with reverence and affection, and attempted it many times in vain. The ſhade, light and unſubſtantial, eluded his graſp, as the flattering images of a dream deceive thoſe who expect to enjoy them: the thirſty lip is ſometimes in purſuit of water that recedes before it; ſometimes the imagination forms words which the tongue refuſes to utter; and ſometimes the hand is eagerly ſtretched out, but can graſp nothing. So the tender wiſh of Telemachus could not be gratified; he beheld Arceſius, he heard him ſpeak, and he ſpoke to him; but to touch him was impoſſible. At length he enquired who the perſons were that he ſaw round him.

'You ſee,' ſaid the hoary ſage, 'thoſe who were the ornament of their 'age, and the glory and happineſs of 'mankind; the few kings who have 'been worthy of dominion, and filled 'the characters of deities upon earth. 'Thoſe whom you ſee not far diſtant, 'but ſeparated from them by that

'ſmall

Plate II. Published as the Act directs, by Harrison & Co Dec.r 18. 1784.

'small cloud, are allotted to much inferior glory; they were heroes indeed, but the reward of courage and proweſs is much leſs than that of wiſdom, integrity, and benevolence.

'Among thoſe heroes you ſee Theſeus, whoſe countenance is not perfectly chearful: ſome ſenſe of his misfortune, in placing too much confidence in a falſe and deſigning woman, ſtill remains; and he ſtill regrets his having unjuſtly demanded the death of his ſon Hypolitus at the hands of Neptune: how happy had it been for Theſeus if he had been leſs liable to ſudden anger! You ſee alſo Achilles, who, having been mortally wounded in the heel by Paris, ſupports himſelf upon a ſpear: if he had been as eminent for wiſdom, juſtice, and moderation, as for courage, the gods would have granted him a long reign; but they had compaſſion for the nations whom he would have governed by a natural ſucceſſion, after the death of Peleus his father; and would not leave them at the mercy of the raſhneſs and preſumption of a man more eaſily irritated than the ſea by a tempeſt. The thread of his life was cut ſhort by the Fates; and he fell as a flower ſcarce blown falls under the ploughſhare, and withers before the day is paſt in which it ſprung up. They made uſe of him only as they do of torrents and tempeſts, to puniſh mankind for their crimes: he was the inſtrument by which they overthrew the walls of Troy, to puniſh the perjury of Laomedon, and the criminal deſires of Paris. When this was done, they were appeaſed; and they were implored in vain, even by the tears of Thetis, to ſuffer a young hero to remain longer upon the earth, who was fit only to deſtroy cities, to ſubvert kingdoms, and to fill the world with confuſion and trouble.

'You ſee another, remarkable for the ferocity of his countenance; that is Ajax, the ſon of Telamon, and the couſin of Achilles: you cannot be ignorant of his glory in battle. After the death of Achilles, he laid claim to his arms, which he ſaid ought not to be given to another; but they were claimed alſo by your father, who inſiſted upon his right: the Greeks determined in favour of Ulyſſes, and Ajax ſlew himſelf in deſpair. The marks of rage and indignation are ſtill viſible in his countenance: approach him not, my ſon, for he will think you come to inſult the misfortune that you ought to pity; he has diſcovered us already, and he ruſhes into the thick ſhade of the wood that is behind him to avoid a ſight that is hateful to his eyes. On the other ſide you ſee Hector, who would have been invincible if the ſon of Thetis had lived in another age. That gliding ſhade is Agamemnon, whoſe countenance ſtill expreſſes a ſenſe of the perfidy of Clytemneſtra. O my ſon! the misfortunes that have avenged the impiety of Tantalus in his family ſtill make me tremble: the mutual enmity of the two brothers, Atreus and Thyeſtes, filled the houſe of their father with horror and death. Alaſt how is one crime, by a kind of dreadful neceſſity, the cauſe of more! Agamemnon returned in triumph from the ſiege of Troy; but no time was allowed him to enjoy in peace the glory he had acquired in war. Such is the fate of almoſt all conquerors! All that you ſee have been great in battle; but they have neither been amiable nor virtuous, and they enjoy only the ſecond place in the fields of Elyſium.

'Thoſe who have reigned with juſtice, and loved their people, are conſidered as the friends of the gods: while Achilles and Agamemnon, ſtill full of their quarrels and their combats, are not perfect even here, but retain their natural defects, and ſuffer the infelicity they produce. Theſe heroes regret, in vain, the life that they have loſt, and grieve at their change from a ſubſtance to a ſhade: but the kings who, with an equal hand, have diſpenſed juſtice and mercy, being purified by the divine light which perpetually renovates their being, feel their wiſhes anticipated, and their happineſs compleat. They look back upon the vain ſolicitude of mankind with compaſſion, and deſpiſe the great affairs that buſy ambition as the play of an infant: they drink of truth and virtue at the fountain-head, and are ſatis-

'fied; they can ſuffer nothing, either 'from themſelves or others; they have 'no wants, no wiſhes, no fears; with 'reſpect to them all is finiſhed, except 'their joy, which ſhall have no end.

'The venerable figure you ſee yon-'der is Inachus, who founded the 'kingdom of Argos. The character 'of old age is tempered with ineffable 'ſweetneſs and majeſty; he moves with 'a light and gliding pace, that re-'ſembles the flight of a bird, and may 'be traced by the flowers that ſpring 'up under his feet; he holds a lyre of 'ivory in his hand; and an eternal 'rapture impels him to celebrate the 'wonders of the gods with eternal 'praiſe; his breath is a gale of fra-'grance, like the breath of the morn-'ing in ſpring; and the harmony of 'his voice and his lyre might add to 'the felicity, not of Elyſium only, 'but Olympus. This is the reward 'of his paternal affection to the people, 'whom he ſurrounded with the walls 'of a new city, and ſecured in the 'bleſſings of ſociety by legiſlation.

'Among thoſe myrtles, at a little 'diſtance, you ſee alſo Cecrops the 'Egyptian, the firſt ſovereign of A-'thens, a city dedicated to the god-'deſs of Wiſdom, whoſe name it bears. 'Cecrops, by bringing excellent laws 'from Egypt, the great ſource from 'which learning and good morals have 'flowed through all Greece, ſoftened 'the natural ferocity of the people that 'he found in the ſcattered villages of 'Attica, and united them by the bands 'of ſociety. He was juſt, humane, 'and compaſſionate; he left his people 'in affluence, and his family in a mo-'deſt mediocrity; for he was not will-'ing that his children ſhould ſucceed 'to his power, becauſe there were 'others whom he judged more worthy 'of the truſt.

'But I muſt now ſhew you Erictho-'you ſee him in that little valley. 'Erictho was the firſt who introduced 'the uſe of ſilver as money, in order 'to facilitate commerce among the 'iſlands of Greece; but he foreſaw the 'inconveniences which would natural-'ly reſult from his expedient. "Ap-"ply yourſelves," ſays he to the peo-'ple among whom he circulated his 'new coin, "to accumulate natural "riches; for they only deſerve the "name. Cultivate the earth, that you "may have wealth in corn and wine, "and oil and fruit: multiply your "flocks to the utmoſt, that you may "be nouriſhed by their milk, and "cloathed with their wool; and it will "then be impoſſible that you ſhould be "poor. The increaſe even of your "children will be the increaſe of your "wealth, if you inure them early to "diligence and labour; for the earth "is inexhauſtible, and will be more "fruitful in proportion as it is culti-"vated by more hands: it will reward "labour with boundleſs liberality; "but to idleneſs it will be parſimonious "and ſevere. Seek principally, there-"fore, for that which is truly wealth, "as it ſupplies that which is truly "want. Make no account of money, "but as it is uſeful either to ſupport "neceſſary wars abroad, or for the "purchaſe of ſuch commodities as are "wanted at home; and, indeed, it is to "be wiſhed that no commerce ſhould "be carried on in articles that can only "ſupport and gratify luxury, vanity, "and ſloth. My children," ſaid the 'wiſe Erictho, who thought frequent 'admonition neceſſary, "I greatly "fear that I have made you a fatal "preſent: I foreſee that this money "will excite avarice and ambition, "the luſt of the eye, and the pride of "life; that it will produce innume-"rable arts, which can only corrupt "virtue and gratify idleneſs; that it "will deſtroy your reliſh for that happy "ſimplicity which is at once the bleſ-"ſing and the ſecurity of life; and "make you look with contempt upon "agriculture, the ſupport of our exiſt-"ence, and the ſource of every valu-"able poſſeſſion. But I call the gods "to witneſs that I made you acquainted "with money, a thing uſeful in it-"ſelf, in the integrity of my heart!" 'Erictho, however, having lived to 'ſee the miſchiefs that he dreaded come 'to paſs, retired, overwhelmed with 'grief, to a deſart mountain, where 'he lived to an extreme old age, in po-'verty and ſolitude, diſguſted with go-'vernment, and deploring the folly of 'mankind.

'Not long afterwards, Greece be-'held a new wonder in Triptolemus, 'to whom Ceres had taught the art of 'cultivating the earth, and of covering 'it every year with a golden harveſt. 'Mankind were, indeed, already ac-

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'quainted with corn, and the manner 'of multiplying it by ſeed; but they 'knew only the firſt rudiments of til-'lage; and Triptolemus being ſent by 'Ceres, came with the plough in his 'hand, to offer the bounty of that 'goddeſs to all who had ſpirit to ſur-'mount the natural love of reſt, and 'apply themſelves diligently to la-'bour. The Greeks ſoon learnt of 'Triptolemus to part the earth into 'furrows, and render it fertile by 'breaking up it's ſurface. The yel-'low corn ſoon ſtrewed the fields under 'the ſickle of the reapers; and the wan-'dering barbarians, that were diſ-'perſed in the foreſts of Epirus and 'Etolia, ſeeking acorns for their ſub-'ſiſtence, when they had learnt to 'ſow corn, and make bread, threw off 'their ferocity, and ſubmitted to the 'laws of civil ſociety. Triptolemus 'made the Greeks ſenſible of the plea-'ſure that is to be found in that inde-'pendent wealth which a man derives 'from his own labour; and in the 'poſſeſſion of all the neceſſaries and 'conveniences of life, the genuine pro-'duce of his own field. This abun-'dance, ſo ſimple and ſo blameleſs, 'ariſing from agriculture, recalled to 'their minds the counſel of Ericthon. 'They held money in contempt, and 'all other factitious wealth, which 'has no value but in the vain imagi-'nations of men; which tempts them 'to pleaſures that are neither ſincere 'nor ſafe, and diverts them from that 'labour which alone ſupplies all that 'is of real value with innocence and 'liberty. They were now convinced 'that a paternal field, with a kindly 'ſoil, and diligent cultivation, was 'the beſt inheritance for thoſe that were 'wiſely content with the ſimple plenty 'that contented their fathers, who, 'wanting nothing that was uſeful, de-'ſired nothing that was vain. Happy 'would it have been for the Greeks if 'they had ſteadily adhered to theſe 'maxims, ſo fit to render them free, 'powerful, and happy; and to inſpire 'and maintain a uniform and active 'virtue, which would have made them 'worthy of ſuch bleſſings! But, alas! 'they began to admire falſe riches; by 'degrees they neglected the true, and 'they degenerated from this admirable 'ſimplicity! O my ſon! the ſceptre of 'thy father ſhall one day deſcend to 'thee: in that day remember to lead 'thy people back to agriculture, to 'honour the art, to encourage thoſe 'that practiſe it, and to ſuffer no man 'either to live in idleneſs, or employ 'himſelf only to propagate luxury and 'ſloth. Theſe men, who governed 'with ſuch benevolence and wiſdom 'upon earth, are here the favourites 'of Heaven! They were, in compa-'riſon with Achilles, and other he-'roes who excelled only in war, what 'the gentle and genial gales of ſpring 'are to the deſolating ſtorms of 'winter: and they now as far ſurpaſs 'them in glory as the ſun that gives 'the day ſurpaſſes, in ſplendor, the 'moon that can only leſſen the darke-'neſs of the night.'

While Arceſius was thus ſpeaking, he perceived that Telemachus had fixed his eyes upon a little grove of laurels, and a rivulet of pure water that was bordered with roſes, violets, lilies, and a thouſand other odoriferous flowers, the vivid colours of which reſembled thoſe of Iris, when ſhe deſcends upon earth with ſome meſſage from the gods to men. He ſaw, in this delightful ſpot, an inhabitant of Elyſium, whom he knew to be Seſoſtris. There was now a majeſty in the appearance of this great prince infinitely ſuperior to that which diſtinguiſhed him upon the throne of Egypt: his eyes ſparkled with a divine radiance, that Telemachus could not ſtedfaſtly behold; and he appeared to have drank, even to exceſs, of immortality and joy; ſuch was the rapture, beyond all that mortals have the power to feel, which the divine Spirit, as the reward of his virtue, had poured into his breaſt!

'O my father!' ſaid Telemachus to Arceſius, 'I know him; it is Seſoſtris, 'the wiſe and the good, whom I beheld 'not long ſince, upon this throne in 'Egypt!'—'It is he,' replied Arce-ſius; 'and in him you have an example 'of the boundleſs liberality with which 'good kings are rewarded by the gods: 'yet all the felicity which now over-'flows his boſom, and ſparkles in his 'eye, is nothing in compariſon of 'what he would have enjoyed, if, in 'the exceſs of proſperity, he had been 'ſtill moderate and juſt. An ardent 'deſire to abaſe the pride and inſolence 'of the Tyrians impelled him to take 'their city. This acquiſition kindled

'a desire of more, and he was seduced 'by the vain glory of a conqueror: he 'subdued, or rather he ravaged, all 'Asia. At his return into Egypt he 'found the throne usurped by his bro-'ther, who had rendered the best laws 'of the country ineffectual by an ini-'quitous administration. His con-'quests of other kingdoms, therefore, 'served only to throw his own into 'confusion; yet he was so intoxicated 'with the vanity of conquest, that he 'harnassed the princes whom he sub-'dued to his chariot. This was less 'excusable than all the rest; but he be-'came at length sensible of his fault, 'and ashamed of his inhumanity. Such 'was the fruit of his victories! and 'the great Sesostris has left an example 'of the injury done by a conqueror 'to his country and himself, when he 'usurps the dominions of others: this 'degraded the character of a prince, in 'other respects so just and beneficent; 'and this has diminished the glory 'which the gods intended for his re-'ward.

'But seest thou not another shade, 'my son, distinguished by a wound, 'and a lambent light that plays round 'it like a glory? That is Dioclides, a 'king of Caria, who voluntarily gave 'up his life in battle, because an oracle 'had foretold that, in a war between 'the Carians and the Lycians, the na-'tion whose king should be slain would 'be victorious.

'Observe yet another: that is a wise 'legislator, who, having instituted such 'laws as could not fail to render his 'people virtuous and happy, and 'bound them by a solemn oath not to 'violate them in his absence, imme-'diately disappeared, became a volun-'tary exile from his country, and 'died poor and unnoticed on a foreign 'shore, that his people might, by that 'oath, be obliged to keep his laws in-'violate for ever.

'He whom thou seest not far off 'from these is Eunesimus, a king of 'Pylos, and an ancestor of Nestor. 'During a pestilence that desolated the 'earth, and crouded the banks of 'Acheron with shades newly dismissed 'from above, he requested of the gods 'that he might be permitted to redeem 'the lives of his people with his own: 'the gods granted his request; and 'have here rewarded it with felicity 'and honour, in comparison of which, 'all that royalty upon earth can be-'stow is vain and unsubstantial, like 'a shadow or a dream.

'That old man, whom you see 'crowned with flowers, is Belus. He 'reigned in Egypt, and espoused An-'chinoe, the daughter of the god Ni-'lus, who fertilizes the earth with the 'flood that he pours over it from a se-'cret source. He had two sons, Da-'naiis, whose history you know; and 'Egyptus, from whom that mighty 'kingdom derives it's name. Belus 'thought himself more enriched by 'the plenty which he diffused among 'his people, and the love that he ac-'quired in return, than by all the le-'vies he could have raised, if he had 'taxed them to their utmost ability. 'These, my son, whom you believe to 'be dead, these only are the living; 'those are the dead who languish upon 'earth the victims of disease and sor-'row! the terms are inverted, and 'should be restored to their proper 'place. May the gods vouchsafe thee 'such virtue as this life shall reward; 'a life which nothing shall embitter 'or destroy! But haste now from this 'world, to which thou art yet unborn: 'it is time the search for thy father 'should be renewed. Alas, what 'scenes of blood shalt thou behold be-'fore he is found! What glory awaits 'thee in the fields of Hesperia! Re-'member the counsels of Mentor; let 'these be the guide of thy life; and 'thy name shall be great to the utmost 'limits of the earth, and the remotest 'period of time!'

Such was the admonition of Arce-sius; and he immediately conducted Telemachus to the ivory gate, that leads from the gloomy dominions of Pluto. Telemachus parted from him with tears in his eyes; but it was not possible to embrace him: and leaving behind him the shades of everlasting night, he made haste back to the camp of the allies, having joined the two young Cretans in his way, who had accompanied him to the mouth of the cavern, and despaired of his return.

END OF THE NINETEENTH BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK XX.

IN the mean time the chiefs of the army aſſembled, to conſider whether it was expedient to poſſeſs themſelves of Venuſium, a ſtrong town which Adraſtus had formerly taken from a neighbouring people, the Peucetian Apulians. They had entered into the alliance that was formed againſt him, to obtain ſatisfaction for the injury; and Adraſtus, to ſoften their reſentment, had put the town as a depoſit into the hands of the Lucanians; he had, however, at the ſame time, corrupted the Lucanian garriſon and it's commander with money, ſo that he had ſtill more authority in Venuſium than the Lucanians; and the Apulians, who had conſented that Venuſium ſhould be garriſoned with Lucanian forces, were thus defrauded in the negociation.

A citizen of Venuſium, whoſe name was Demophantes, had ſecretly offered to put the allies in poſſeſſion of one of the gates by night; an advantage which was of the greater importance, as Adraſtus had placed his magazine of military ſtores and proviſions in a neighbouring caſtle, which could not hold out againſt an enemy that was in poſſeſſion of Venuſium. Philoctetes and Neſtor had already given their opinion, that this offer ſhould be accepted; and the reſt of the chiefs, influenced by their authority, and ſtruck with the facility of the enterprize, and it's immediate advantages, applauded their determination: but Telemachus, as ſoon as he returned, exerted his utmoſt abilities to ſet it aſide.

'I confeſs,' ſaid he, 'that if any 'man can deſerve to be ſurprized and 'deceived, it is Adraſtus, who has 'practiſed fraud againſt all mankind: 'and I am ſenſible, that the ſurprize 'of Venuſium will only put you into 'poſſeſſion of a town, which by right 'is yours already, becauſe it belongs 'to the Apulians, who are confede-'rates in your expedition: I alſo ac-'knowledge, that you may improve 'this opportunity with the greater ap-'pearance of juſtice, as Adraſtus, who 'has made a depoſit of the town in 'queſtion, has at the ſame time cor-'rupted the commander and the garri-'ſon, to ſuffer him to enter it when-'ever he ſhall think fit: and I am con-'vinced, as well as you, that if you 'ſhould take poſſeſſion of Venuſium to-'day, you would to-morrow be maſters 'of the neighbouring caſtle, in which 'Adraſtus has formed his magazine; 'and that the day following, this for-'midable war would be at an end. 'But is it not better to periſh than to 'conquer by means like theſe? Muſt 'fraud be counteracted by fraud? 'Shall it be ſaid that ſo many kings,

'who

'who united to punish the perfidy of Adraſtus, were themſelves perfidious! If we can adopt the practices of Adraſtus without guilt, Adraſtus himſelf is innocent, and our attempt to puniſh him injurious. Has all Heſperia, ſuſtained by ſo many colonies of Greece, by ſo many heroes returned from the ſiege of Troy, no other arms to oppoſe the fraud and treachery of Adraſtus than treachery and fraud! You have ſworn, by all that is moſt ſacred, to leave Venuſium a depoſit in the hands of the Lucanians: the Lucanian garriſon, you ſay, is corrupted by Adraſtus, and I believe it to be true; but this garriſon is ſtill Lucanian; it receives the pay of the Lucanians, and has not yet refuſed to obey them; it has preſerved at leaſt an appearance of neutrality; neither Adraſtus nor his people have yet entered it; the treaty is ſtill ſubſiſting; and the gods have not forgotten your oath. Is a promiſe never to be kept but when a plauſible pretence to break it is wanting? Shall an oath be ſacred only when nothing is to be gained by it's violation? If you are inſenſible to the love of virtue, and the fear of the gods, have ye no regard to your intereſt and reputation? If you give ſo pernicious an example to mankind, by breaking your promiſe, and violating your oath, in order to put an end to a war, how many wars will this impious conduct excite? By which of our neighbours will you not be at once dreaded and abhorred? and by whom will you afterwards be truſted in the moſt preſſing neceſſity? What ſecurity can you give for your faith when you deſign to keep it? and how will you convince your neighbours that you intend no fraud even when you are ſincere? Shall this ſecurity be a ſolemn treaty? You have trodden treaties under foot. Shall it be an oath? Will they not know that you ſet the gods at defiance, when you can derive any advantage from perjury? With reſpect to you, peace will be a ſtate of no greater ſecurity than war; for whatever you do will be conſidered as the operations of war, either ſecret or avowed. You will be the conſtant enemies of all who have the misfortune to be your neighbours. Every affair which requires reputation, probity, or confidence, will to you become impracticable; and you will never be able to make any promiſe that can be believed. But there is yet another intereſt ſtill nearer and more preſſing, which muſt ſtrike you, if you are not loſt to all ſenſe of probity, and wholly blind to your advantage; a conduct ſo perfidious will be a canker in the very heart of your alliance, which it muſt finally deſtroy. The fraud that you are about to practiſe againſt Adraſtus will inevitably render him victorious.'

At theſe words the aſſembly demanded, with great emotion, how he could take upon him to affirm, that the alliance would be ruined by a meaſure that would procure them certain and immediate victory? 'How can you,' ſaid he, 'confide in each other, if you violate the only bond of ſociety and confidence, your plighted faith? After you have admitted this maxim, that the laws of honeſty and truth may be violated to ſecure a conſiderable advantage, who among you will confide in another, when that other may ſecure a conſiderable advantage by breaking his promiſe and defrauding you? And when this is the caſe, what will be your ſituation? which of you would not practiſe fraud to preclude the fraudulent practices of his neighbour? What muſt become of an alliance conſiſting of ſo many nations, each of which has a ſeparate intereſt, when it is agreed among them, in a publick deliberation, that every one is at liberty to circumvent his neighbour, and violate his engagements? Will not the immediate conſequence be, diſtruſt and diſſention; an impatience to deſtroy each other, excited by the dread of being deſtroyed? Adraſtus will have no need to attack you; you will effect his purpoſe upon yourſelves, and juſtify the perfidy you combined to puniſh.

'Ye mighty chiefs! renowned for magnanimity and wiſdom, who govern innumerable people with experienced command, deſpiſe not the counſel of a youth. Whatever is your danger or diſtreſs, your reſources ſhould be diligence and virtue. True fortitude can never deſpair: but if once you paſs the barrier of integrity and honour, your retreat is cut off, and your ruin inevitable; you can

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'never more eſtabliſh that confidence, 'without which no affair of impor- 'tance can ſucceed; you can never make 'thoſe hold virtue ſacred, whom you 'have once taught to deſpiſe it. And, 'after all, what have you to fear? 'Will not your courage conquer, with- 'out ſo baſe an auxiliary as fraud? 'Are not your own powers, and the 'ſtrength of united nations, ſufficient? 'Let us fight, and if we muſt, let us 'die; but let us not conquer with the 'loſs of virtue and of fame. Adraſtus, 'the impious Adraſtus, is in our pow- 'er; and nothing can deliver him but 'our participation of the crimes that 'expoſe him to the wrath of Heaven.'

When Telemachus had done ſpeak- ing, he perceived that his words had carried conviction to the heart. He obſerved, that of all who were preſent, not one offered to reply; their thoughts were fixed; not indeed upon him, nor the graces of his elocution, but upon the truths that he had diſplayed. At firſt, all was ſilent aſtoniſhment, ex- preſſed only by the countenance; but after a ſhort time a confuſed murmur ſpread by degrees through the whole aſſembly; they looked upon each other; and all were impatient to declare their ſentiments, though every one was afraid to ſpeak firſt. It was expected that the chiefs of the army ſhould give their opinion; and the venerable Neſtor, at length, ſpoke as follows.

'The gods, O ſon of Ulyſſes! have 'ſpoken by thy voice: Minerva, who 'has ſo often inſpired thy father, has 'ſuggeſted to thee the wiſe and gene- 'rous counſel which thou haſt given 'to us. I think not of thy youth; 'for when I hear thee, Pallas only is 'preſent to my mind. Thou haſt been 'the advocate of virtue. The greateſt 'advantage without virtue is loſs; 'without virtue, men are ſuddenly 'overtaken by the vengeance of their 'enemies, they are diſtruſted by their 'friends, abhorred by good men, and 'obnoxious to the righteous anger of 'the gods. Let us, then, leave Venu- 'ſium in the hands of the Lucanians, 'and think of defeating Adraſtus only 'by our own magnanimity.'

Thus Neſtor ſpoke, and the whole aſſembly applauded; but their eyes were fixed upon Telemachus; and every one thought he ſaw the wiſdom of the goddeſs that inſpired him lighten in his countenance.

This queſtion being determined, the council began immediately to debate another, in which Telemachus acquir- ed equal reputation. Adraſtus, with a perfidy and cruelty natural to his cha- racter, had ſent one Acanthus into the camp as a deſerter, who had undertaken to deſtroy the principal commanders of the army by poiſon; and had a particu- lar charge not to ſpare Telemachus, who was already become the terror of the Daunians. Telemachus, who was too generous and brave eaſily to enter- tain ſuſpicion, readily admitted this wretch to his preſence, and treated him with great kindneſs; for having ſeen Ulyſſes in Sicily, he recommended him- ſelf by relating his adventures. Tele- machus took him under his immediate protection, and conſoled him under his misfortunes; for he pretended to have been defrauded, and treated with in- dignity, by Adraſtus. Telemachus, however, was warming and cheriſhing a viper in his boſom, which his kind- neſs only could enable to deſtroy him. Acanthus had diſpatched another de- ſerter, whoſe name was Arion, from the camp of the allies to Adraſtus, with particular intelligence of it's ſituation; and aſſurances that he would give poi- ſon to the chief commanders, particu- larly to Telemachus, the next day, at an entertainment, to which he had been invited as a gueſt. It happened that this man was detected and ſeized, as he was eſcaping from the camp; and, in the terror and confuſion of conſcious guilt, he confeſſed his treachery. A- canthus was ſuſpected to have been his accomplice, becauſe a remarkable inti- macy had been obſerved between them; but Acanthus, who had great courage, and was profoundly ſkilled in diſſimu- lation, made ſo artful a defence, that nothing could be proved againſt him, nor could the conſpiracy be traced to it's ſource.

Many of the princes were of opinion, that he ought certainly to be ſacrificed to the publick ſafety. 'He muſt, at all 'events,' ſaid they, 'be put to death; 'for the life of a private individual is 'nothing in competition with the lives 'of ſo many kings. It is poſſible he 'may die innocent; but that conſide- 'ration ſhould have no weight, when

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'the vicegerents of the gods are to be 'secured from danger.'

'This horrid maxim,' said Telemachus, 'this barbarous policy, is a 'disgrace to human nature. Is the 'blood of men to be so lightly spilt? 'and are they to be thus wantonly de'stroyed by those who are set over them 'only for their preservation? The gods 'have made you, to mankind, what the 'shepherd is to his flock; and will 'you degrade yourselves into wolves, 'and worry and devour those whom 'you ought to cherish and protect! 'Upon your principles, to be accused 'and to be guilty is the same thing; 'and every one that is suspected must 'die. Envy and calumny will destroy 'innocence at pleasure; the oppressed 'will be sacrificed to the oppressor; 'and, in proportion as tyranny makes 'kings distrustful, judicial murders 'will depopulate the state.'

Telemachus uttered this remonstrance with a vehemence and authority that gave it invincible force, and covered those who gave the counsel he had reproved, with confusion. He perceived it, and softened his voice: 'As for my'self,' said he, 'I am not so fond of 'life as to secure it upon such terms. 'I had rather Acanthus should be 'wicked than Telemachus; and would 'more willingly perish by his treason, 'than destroy him unjustly while I 'doubt only of his crime. A king is, 'by his office, the judge of his people; 'and his decisions should be directed 'by wisdom, justice, and moderation: 'let me, then, examine Acanthus in 'your presence.'

Every one acquiesced; and Telemachus immediately questioned him concerning his connection with Arion; he pressed him with a great variety of particulars; and he frequently took occasion to intimate a design of sending him back to Adrastus as a deserter: this, if he had really deserted, would have alarmed him; for Adrastus would certainly have punished him with death; but Telemachus, who watched the effect of this experiment with great attention, perceived not the least token of fear, either in his countenance or his voice; and therefore thought it probable that he was guilty of the conspiracy.

Not being able, however, fully to convict him, he demanded his ring. 'I 'will send it,' said he, 'to Adrastus.' At the demand of his ring Acanthus turned pale; and Telemachus, who kept his eyes fixed upon him, perceived that he was in great confusion. The ring being delivered—'I will send Po'lytropus,' said Telemachus, 'a Lu'canian whom you well know, to A'drastus, as a messenger dispatched 'with private intelligence from you; 'and he shall produce this ring as a 'token. If it is acknowledged by A'drastus, and by this means we dis'cover that you are his emissary, you 'shall be put to death by torture; but 'if you will now voluntarily confess 'your guilt, we will remit the punish'ment it deserves, and only banish you 'to some remote island, where every 'thing shall be provided for your sub'sistence.' Acanthus being now urged both by fear and hope, made a full confession; and Telemachus prevailed with the kings to give him his life, as he had promised it; and he was sent into one of the Echinadian islands, where he passed his days in security and peace.

Not long afterwards, a Daunian of obscure birth, but of a daring and violent spirit, whose name was Dioscorus, came into the camp of the allies by night, and offered to assassinate Adrastus in his tent. This offer it was in his power to make good; for whoever despises his own life, can command that of another. Dioscorus had no wish but for revenge. Adrastus had forcibly taken away his wife, whom he loved to distraction, and who was equal in beauty to Venus herself; and he had determined either to kill the tyrant, and recover his wife, or perish in the attempt. He had received secret instructions how to enter the tent in the night, and had learnt that his enterprize would be favoured by many officers in the service: but he thought it would also be necessary that the allies should attack the camp at the same time; as the confusion would facilitate his escape, and afford him a fairer opportunity to carry off his wife.

As soon as this man had made the confederate princes acquainted with his design, they turned towards Telemachus, as referring implicitly to his decision. 'The gods,' said he, 'who 'have preserved us from traitors, for'bid us to employ them. It would 'be our interest to reject treachery, if

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'we had not sufficient virtue to detest it: if we should once practise it against others, our example would justify others in the practice of it against us; and then who among us will be safe? If Adrastus should avoid the mischief that threatens him, it will recoil upon ourselves; the nature of war will be changed; military skill and heroick virtue will have no object; and we shall see nothing but perfidy, treason, and assassination: we shall ourselves experience their fatal effects; and deserve to suffer every evil to which we have given sanction by our practice. I am therefore of opinion, that we ought to send back this traitor to Adrastus; not for his sake, indeed; but the eyes of all Hesperia, and of all Greece, are upon us, and we owe this testimony of our abhorrence of perfidy to them, and to ourselves; we owe it also to the gods, for the gods are just.'

Dioscorus was accordingly sent away to Adrastus, who trembled at a review of his danger, and was beyond expression amazed at the generosity of his enemies; for the wicked have no idea of disinterested virtue. He contemplated what had happened with admiration, a secret and involuntary praise; but he did not dare to applaud it openly, being conscious that it would condemn himself: it brought into his mind the fraud and cruelty he had practised, with a painful sense both of guilt and shame. He endeavoured to account for appearances, without imputing to his enemies such virtue as he could not emulate: and, while he felt himself indebted to them for his life, he could not think of ingratitude without compunction; but in those who are habitually wicked, remorse is of short duration.

Adrastus, who saw the reputation of the allies perpetually increase, thought it absolutely necessary to attempt something of importance against them immediately: as he found they must of necessity foil him in virtue, he could only hope to gain the advantage of them in arms; and therefore prepared to give them battle without delay.

The day of action arrived; and Aurora had scarce strewed her roses in the path of the sun, and thrown open the gates of the east before him, when Telemachus, anticipating the vigilance of experience and age, broke from the soft embraces of Sleep, and put all the commanders in motion. His helmet, covered with horse-hair that floated in the wind, already glittered upon his head; his cuirass diffused a new sun-shine upon the plain; and his shield, the work of Vulcan, besides it's natural beauty, shone with a divine effulgence, which it derived from the ægis of Minerva, that was concealed under it. In one hand he held a lance, and with the other he pointed out the posts which the several divisions of the army were to occupy. Minerva had given a fire to his eye that was more than human, and animated his countenance with an expression of awful majesty, that seemed to be an earnest of victory. He marched, and all the princes of the confederacy, forgetting their dignity and their age, followed him by an irresistible impulse; their hearts were inaccessible even to envy; and every one yielded, with a spontaneous obedience, to him who was under the immediate, but invincible, conduct of Minerva. There was now nothing impetuous or precipitate in his deportment; he possessed himself with the most placid tranquillity and condescending patience; he was ready to hear every opinion, and to improve every hint; but he shewed also the greatest activity, vigilance, and foresight: he provided against the remotest contingencies; he was neither disconcerted himself, nor disconcerted others; he excused all mistakes; regulated all that was amiss; and obviated difficulties even in their causes, before they could take effect: he exacted no unreasonable service, he left every man at liberty, and enjoyed every man's confidence. When he gave an order, he expressed himself with the greatest plainness and perspicuity; he repeated it, to assist the apprehension and memory of those who were to execute it: he consulted all their looks while he was speaking, to know whether he was perfectly understood; and he made them express their sense of his orders in their own words. When he had satisfied himself of the abilities of the persons he employed, and perceived that they perfectly entered into his views, he never dismissed them without some mark of his esteem and confidence: every one, therefore, that was engaged in the execution of his designs, was interested in the success, from a principle of love to their commander, whom they wished, more

than all things, to pleaſe. Nor was their activity reſtrained by the fear of having misfortune imputed to them as a fault; for he blamed none that were unſucceſsful even by miſtake, if their intentions appeared to have been good.

The firſt rays of the ſun now tinged the horizon with a glowing red, and the ſea ſparkled with the reflected fires of the riſing day; the plain was thronged with men and arms, and horſes and chariots were every where in motion. An almoſt infinite variety of ſounds produced a loud but hoarſe noiſe, like that of the ſea, when a mighty tempeſt, at the command of Neptune, moves the world of waters to it's foundation; and Mars, by the din of arms, and the dreadful apparatus of war, began to ſcatter the ſeeds of rage in every breaſt. Spears ſtood erect in the field as thick as corn that hides the furrows of the plough in autumn; a cloud of duſt aroſe in the air, which hid both heaven and earth by degrees from the ſight of man; and inexorable Death advanced, with Confuſion, Horror, and Carnage, in his train.

The moment the firſt flight of arrows was diſcharged, Telemachus, lifting up his hands and eyes to Heaven, pronounced theſe words: 'O Jupiter, father both of gods and men! thou 'ſeeſt juſtice on our ſide; and peace, 'which we have not been aſhamed to 'ſeek: we draw the ſword with reluc-'tance, and would ſpare the blood of 'men. Againſt even this enemy, how-'ever cruel, perfidious, and profane, 'we have no malice. Judge, therefore, 'between him and us. If we muſt 'die, it is thy hand that reſumes the 'life it has given! If Heſperia is to be 'delivered, and the tyrant abaſed, it is 'thy power, and the wiſdom of Mi-'nerva, that ſhall give us victory! 'The glory will be due to thee; for 'the fate of battle is weighed in thy 'balance. We fight in thy behalf, 'for thou art righteous; and Adraſtus 'is therefore more thy enemy than ours! 'If in thy behalf we conquer, the 'blood of a whole hecatomb ſhall 'ſmoke upon thy altars before the day 'is paſt!'

Then, ſhaking the reins over the fiery and foaming courſers of his chariot, he ruſhed into the thickeſt ranks of the enemy. The firſt that oppoſed him was Periander the Locrian: he was covered with the ſkin of a lion, which he had ſlain when he was travelling in Silicia; and he was armed, like Hercules, with a club of enormous ſize: he had the ſtature and the ſtrength of a giant; and, as ſoon as he ſaw Telemachus, he deſpiſed his youth, and the beauty of his countenance. 'Is it for 'thee,' ſaid he, 'effeminate boy! to 'diſpute the glory of arms with us? 'Hence! and ſeek thy father in the 'dominions of the dead!' He ſpoke, and lifted his ponderous and knotted mace againſt him; it was ſtudded with ſpikes of ſteel, and had the appearance of a maſt. All that were near trembled at it's deſcent; but Telemachus avoided the blow, and ruſhed upon his enemy with a rapidity equal to the flight of an eagle. The mace falling upon the wheel of a chariot that was near him, daſhed it to pieces; and, before Periander could recover it, Telemachus pierced his neck with a dart. The blood, which guſhed in a torrent from the wound, inſtantly ſtifled his voice; his hands relaxed; and the reins falling upon the necks of his courſers, they ſtarted away with ungoverned fury. He fell from the chariot; his eyes were ſuffuſed with everlaſting darkneſs; and his countenance, pale and disfigured, was ſtill impreſſed with the agonies of death. Telemachus was touched with pity at the ſight, and immediately gave the body to his attendants; reſerving to himſelf the lion's ſkin and mace as trophies of his victory.

He then ſought Adraſtus in the thickeſt of the battle, and overturned a crowd of heroes in his way: Hileus, who had harneſſed to his chariot two courſers bred in the vaſt plains that are watered by the Aufidus, and ſcarcely inferior to thoſe of the ſun; Demoleon, who, in Sicily, had almoſt rivalled Eryx in combats with the ceſtus; Crantor, who had been the hoſt and the friend of Hercules, when he paſſed through Heſperia, to puniſh the villainies of Cacus with death; Menecrates, who, in wreſtling, was ſaid to have rivalled Pollux; Hypocoon the Salapian, who, in managing the horſe, had the grace and dexterity of Caſtor; the mighty hunter Eurymedes, who was almoſt ſtained with the blood of bears and wild boars that he ſlew upon the frozen

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ſummits of the Appenines, and who was ſaid to have been ſo great a favourite of Diana, that ſhe taught him the uſe of the bow herſelf; Nicoſtratus, who had conquered a giant, among the rocks of Mount Garganus, that vomited fire; and Eleanthus, who was betrothed to Pholoe, a youthful beauty, the daughter of the god that pours the River Liris from his urn.

She had been promiſed, by her father, to him who ſhould deliver her from a winged ſerpent which was bred on the borders of the ſtream, and which an oracle had predicted ſhould in a few days devour her. Eleanthus, for the love of Pholoe, undertook to deſtroy the monſter, and ſucceeded; but the Fates witheld from him the fruits of his victory; and, while Pholoe was preparing for their union, and expecting the return of her hero with a tender and timid joy, ſhe learned that he had followed Adraſtus to the war, and that his life was cut off by an untimely ſtroke. Her ſighs were wafted to the ſurrounding woods and mountains upon every gale; her eyes overflowed with tears; and the flowers which ſhe had been wreathing into garlands were neglected: in the diſtraction of her grief ſhe accuſed Heaven of injuſtice; but the gods beheld her with compaſſion; and, accepting the prayers of her father, put an end to her diſtreſs. Her tears flowed in ſuch abundance, that ſhe was ſuddenly changed into a fountain, which, at length, mingled with the parent ſtream: but the waters are ſtill bitter; no herbage bloſſoms upon the banks; and no tree but the cypreſs refreſhes them with a ſhade.

In the mean time, Adraſtus, who learned that Telemachus was ſpreading terror on every ſide, went in ſearch of him with the utmoſt ardour and impatience. He hoped to find him an eaſy conqueſt, as he had yet ſcarcely acquired the full ſtrength of a man: the tyrant did not, however, truſt wholly to this advantage, but took with him thirty Daunians of uncommon boldneſs, dexterity, and ſtrength, to whom he had promiſed great rewards for killing Telemachus in any manner. If at this time they had met, and the thirty Daunians had ſurrounded the chariot of the young hero, while Adraſtus had attacked him in front, he would certainly have been cut off without difficulty; but Minerva turned this formidable band another way.

Adraſtus, thinking he diſtinguiſhed the voice and figure of Telemachus among a crowd of combatants that were engaged in a ſmall hollow at the foot of a hill, ruſhed to the ſpot, that he might ſatiate his revenge; but, inſtead of Telemachus, he found Neſtor, who, with a feeble hand, threw ſome random ſhafts that did no execution. Adraſtus, in the rage of diſappointment, would inſtantly have ſlain him, if a troop of Pylians had not ſurrounded their king. And now a multitude of arrows obſcured the day, and covered the contending armies like a cloud; nothing was to be heard but the groans of death, and the claſhing armour of thoſe that fell: the ground was loaded with mountains of the ſlain, and deluged with rivers of blood. Mars and Bellona, attended by the infernal Furies, and cloathed in garments that dropped with gore, enjoyed the horrors of the battle, and animated the combatants with new fury. By theſe relentleſs deities, enemies to man, Pity, generous Valour, and mild Humanity, were driven from the field; and Slaughter, Revenge, Deſpair, and Cruelty, raged amidſt the tumult without controul. Minerva, the wiſe and invincible, ſhuddered, and turned with horror from the ſcene.

Philoctetes, in the mean time, though he walked, with difficulty, with the ſhafts of Hercules, limped to the aſſiſtance of Neſtor with all his might. Adraſtus, not being able to penetrate the guard of Pylians that ſurrounded him, laid many of them in the duſt. He ſlew Eteſilaus, who was ſo light of foot that he ſcarcely imprinted the ſand; and, in his own country, left the rapid waves of Eurotas and Alpheus behind him: he overthrew alſo Eutiphron, who exceeded Hylas in beauty, and Hypolitus in the chace; Pterelaus, who had followed Neſtor to the ſiege of Troy, and was beloved by Achilles for his proweſs and valour; Ariſtogiton, who, having bathed in the River Achelous, was ſaid to have received from the deity of the ſtream the ſecret gift of aſſuming whatever form he deſired,

and who had, indeed, a ſuppleneſs and agility that eluded the ſtrongeſt graſp; but Adraſtus, by one ſtroke of his lance, rendered him motionleſs for ever; and his ſoul ruſhed from the wound with his blood.

Neſtor, who ſaw the braveſt of his commanders fall under the cruel hand of Adraſtus, as ears of corn, ripened into a golden harveſt, fall before the ſickle of the reaper, forgot the danger to which, tremulous and feeble with age, he expoſed himſelf in vain: his attention was wholly fixed upon his ſon Piſiſtratus, whom he followed with his eye, as he was bravely ſuſtaining the party that defended his father. But now the fatal moment was come when Neſtor was once more to feel the infelicity of having lived too long.

Piſiſtratus made a ſtroke againſt Adraſtus with his lance, ſo violent, that, if the Daunian had not avoided it, it muſt have been fatal. The aſſailant, having miſſed his blow, ſtaggered with it's force; and, before he could recover his poſition, Adraſtus wounded him with a javelin in the belly: his bowels, in a torrent of blood, followed the weapon; his colour faded like a flower that is broken from it's root; his eyes became dim, and his voice faltered. Alcæus, his governor, who fought near him, ſuſtained him as he fell; and had juſt time to place him in the arms of his father before he expired. He looked up, and made an effort to give the laſt token of his tenderneſs; but, having opened his lips to ſpeak, the ſpirit iſſued with his breath.

Neſtor, now defended againſt Adraſtus by Philoctetes, who ſpread carnage and horror round him, ſtill ſupported the body of his ſon, and preſſed it in an agony to his boſom. The light was now hateful to his eyes; and his paſſion burſt out in exclamation and complaint: 'Wretched man!' ſaid he, 'to 'have been once a father, and to have 'lived ſo long!—Wherefore, O inexorable Fates! would you not take my 'life when I was chacing the Calydonian boar; ſailing in the expedition to Colchos; or courting danger 'in the firſt ſiege of Troy? I ſhould 'then have died with glory, and taſted 'no bitterneſs in death. I now languiſh with age and ſorrow; I am 'now feeble and deſpiſed; I live only 'to ſuffer, and have ſenſibility only for 'affliction!—O my ſon! O my dear 'ſon Piſiſtratus! when I loſt thy brother Antilochus, I had ſtill thee to 'comfort me; but I now have thee no 'more! I poſſeſs nothing; and can receive no comfort! With me all is at 'an end; and even in hope, that only 'ſolace of human miſery, I have no 'portion!—O my children! Antilochus and Piſiſtratus! I feel this day 'as if this day I had loſt ye both; and 'the firſt wound in my heart now 'bleeds afreſh! Alas! I ſhall ſee you 'no more! Who ſhall cloſe my eyes 'when I die? and who ſhall collect 'my aſhes for the urn?—Thou haſt 'died, O my dear Piſiſtratus! like thy 'brother, the death of a hero; and to 'die is forbidden only to me!'

In this tranſport of grief he would have killed himſelf with a javelin that he held in his hand; but he was prevented by thoſe who ſtood by. The body of his ſon was forced from his arms; and, ſinking under the conflict, he fainted: he was carried, in a ſtate of inſenſibility, to his tent; where ſoon after reviving, he would have returned to the combat, if he had not, by a gentle force, been reſtrained.

In the mean time, Adraſtus and Philoctetes were mutually in ſearch of each other: their eyes ſparkled like thoſe of the leopard and the lion when they fight in the plains that are watered by the Caiſter; their looks were ſavage, and expreſſed hoſtile fury and unrelenting vengeance; every lance that they diſmiſſed was fatal; and the ſurrounding warriors gazed at them with terror. At laſt, they got ſight of each other; and Philoctetes applied one of thoſe dreadful arrows to his bow which, from his hand, never miſſed the mark, and which inflicted a wound that no medicine could cure. But Mars, who favoured the fearleſs cruelty of Adraſtus, would not yet ſuffer him to periſh; it was the pleaſure of the god that he ſhould prolong the horrors of the war, and increaſe the number of the dead; and he was ſtill neceſſary to Divine Juſtice for the puniſhment of man.

Philoctetes, at the very moment when he was fitting the ſhaft againſt Adraſtus, was himſelf wounded with a lance: the blow was given by Amphimachus,

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a young Lucanian, more beautiful than Nireus; who, among all the commanders at the ſiege of Troy, was excelled in perſon only by Achilles. Philoctetes, the moment he received the wound, diſcharged the arrow at Amphimachus. The weapon transfixed his heart; the luſtre of his eyes, ſo beautifully black, was extinguiſhed, and they were covered with the ſhades of death: his lips, in compariſon of which the roſes that Aurora ſcatters in the horizon are pale, loſt their colour; and his countenance, ſo blooming and lovely, became ghaſtly and diſfigured. Philoctetes himſelf was touched with compaſſion; and, when his body lay weltering in his blood, and his treſſes, which might have been miſtaken for Apollo's, were trailed in the duſt, every one lamented his fall.

Philoctetes, having ſlain Amphimachus, was himſelf obliged to retire from the field: he became feeble by the loſs of blood; and he had exerted himſelf ſo much in battle, that his old wound became painful, and ſeemed ready to break out afreſh; for, notwithſtanding the divine ſcience of the ſons of Æſculapius, the cure was not perfect. Thus exhauſted, and ready to fall upon the heaps of the ſlain that ſurrounded him, he was borne off by Archidamas, who excelled all the Oebalians that he brought with him to found the city of Petilia in dexterity and courage, juſt at the moment when Adraſtus might, with eaſe, have laid him dead at his feet. And now the tyrant found none that dared to reſiſt him, or retard his victory: all his enemies were either fallen or fled; and he might juſtly be reſembled to a torrent which, having overflowed it's bounds, ruſhes on with tumultuous impetuoſity, and ſweeps away the harveſt and the flock, the ſhepherd and the village, together.

Telemachus heard the ſhouts of the victors at a diſtance; and ſaw his people flying before Adraſtus with diſorder and precipitation; like a timid hind, that, purſued by the hunter, traverſes the plain, ruſhes through the foreſt, leaps the precipice, and plunges into the flood. A groan iſſued from his breaſt, and his eyes ſparkled with indignation: he quitted the ſpot where he had long fought with ſo much danger and glory, and haſted to ſuſtain his party; he advanced, covered with the blood of a multitude whom he had extended in the duſt; and in his way he gave a ſhout that was at once heard by both armies.

Minerva had communicated a kind of nameleſs terror to his voice, which the neighbouring mountains returned. The voice even of Mars was never heard louder in Thrace, when he called up the infernal furies, War and Death. The ſhout of Telemachus animated his people with new courage, and chilled his enemies with fear. Adraſtus himſelf was moved, and bluſhed at the confuſion that he felt. A thouſand fatal preſages thrilled him with ſecret horror; and he was actuated rather by deſpair than courage: his trembling knees thrice bent under him, and he thrice drew back, without knowing what he did; his countenance faded to a deadly pale, and a cold ſweat covered his body; his voice became hollow, tremulous, and interrupted; and a kind of ſullen fire gleamed in his eyes, which appeared to be ſtarting from their ſockets. All his motions had the ſudden violence of a convulſion; and he looked like Oreſtes when he was poſſeſſed by the Furies. He now began to believe there were gods; he fancied that he ſaw them denouncing vengeance; and that he heard a hollow voice iſſuing from the depths of hell, and calling him to everlaſting torment. Every thing impreſſed him with a ſenſe that a divine and inviſible hand was raiſed againſt him, and that it would cruſh him in it's deſcent. Hope was extinguiſhed in his breaſt; and his courage fled as light flies when the ſun plunges in the deep, and the earth is enveloped in the ſhades of night.

Adraſtus, whoſe tyranny would already have been too long, if the earth had not needed ſo ſevere a ſcourge, the impious Adraſtus, had now filled up the meaſure of his iniquity, and his hour was come. He ruſhed forward to meet his fate with a blind fury, which horror, remorſe, indignation, and deſpair, united to inſpire. At the firſt ſight of Telemachus, he thought that Avernus opened at his feet, and the fiery waves of Phlegeton roared to receive him: he uttered a cry of terror, and his mouth continued open, but he

was

was unable to ſpeak; like a man terrified with a frightful dream, who makes an effort to complain, but can articulate nothing. He diſcharged a lance at Telemachus with tremor and precipitation; but Telemachus, ſerene and fearleſs as the friend of Heaven, covered himſelf with his buckler; and Victory ſeemed to overſhadow him with her wings, and ſuſpend a crown over his head: in his eye there was ſomething that expreſſed at once courage and tranquillity; and, ſuch was his apparent ſuperiority to danger, that he might have been taken for Minerva herſelf. He turned aſide the lance that was thrown againſt him by Adraſtus, who inſtantly drew his ſword, that he might prevent Telemachus from diſcharging his lance in return: Telemachus, therefore, relinquiſhed his ſpear; and, ſeeing the ſword of Adraſtus in his hand, immediately unſheathed his own.

When the other combatants on each ſide ſaw them thus cloſely engaged, they laid down their arms; and, fixing their eyes upon them, waited in ſilence for the event that would determine the war. Their ſwords flaſhed like the bolts of Jove, when he thunders from the ſky; and their poliſhed armour reſounded with the ſtrokes. They advanced, retired, ſtopped, and ſprung ſuddenly up; till at length cloſing, each ſeized his antagoniſt at the ſame moment. The claſping ivy leſs cloſely embraces the elm, than theſe combatants each other. The ſtrength of Adraſtus was undiminiſhed; but that of Telemachus was not yet mature. Adraſtus frequently endeavoured to ſurprize and ſtagger him by a ſudden and violent effort, but without ſucceſs: he then endeavoured to ſeize his ſword; but, the moment he relinquiſhed his graſp for that purpoſe, Telemachus lifted him from the ground, and laid him at his feet. In this dreadful moment, the wretch, who had ſo long defied the gods, betrayed an unmanly fear of death: he was aſhamed to beg his life; yet, not able to ſuppreſs his deſire to live, he endeavoured to move Telemachus with compaſſion. 'O ſon of 'Ulyſſes!' ſaid he, 'I now acknow-'ledge that there are gods, and that 'the gods are juſt: their righteous re-'tribution has overtaken me! It is 'misfortune only that opens our eyes 'to truth: I now ſee it; and it con-'demns me! But let an unhappy prince 'bring thy father, now diſtant from 'his country, to thy remembrance, and 'touch thy breaſt with compaſſion!'

Telemachus, who kept the tyrant under him with his knee, and had raiſed his ſword to diſpatch him, ſuſpended the blow. 'I fight,' ſaid he, 'only for victory and for peace; not 'for vengeance, nor for blood! Live, 'then; but live to atone for the wrongs 'you have committed; reſtore the do-'minions you have uſurped; and eſta-'bliſh juſtice and tranquillity upon 'the coaſt of Heſperia, which you have 'ſo long polluted by cruelty and fraud: 'live, from henceforth, a convert to 'truth and virtue! Learn, from your 'defeat, that the gods are juſt, and 'that the wicked are miſerable; that 'to ſeek happineſs in violence and de-'ceit is to enſure diſappointment; and 'that there is no enjoyment like the 'conſtant exerciſe of integrity and be-'nevolence! As a pledge of your ſin-'cerity, give us your ſon Metrodorus, 'and twelve chiefs of your nation, for 'hoſtages.'

Telemachus then ſuffered Adraſtus to riſe; and, not ſuſpecting his inſincerity, offered him his hand. But the tyrant, in this unguarded moment, perfidiouſly threw a ſhort javelin at him, which he had hitherto kept concealed: the weapon was ſo keen, and thrown with ſuch dexterity and ſtrength, that it would have pierced the armour of Telemachus, if it had not been of divine temper; and Adraſtus, being now without arms, placed himſelf, for ſecurity, behind a tree. Telemachus then cried out—'Bear witneſs, Dauni-'ans, the victory is ours! The life of 'your king was mine by conqueſt, and 'it is now forfeited by treachery. He 'that fears not the gods is afraid of 'death: he that fears the gods can fear 'nothing elſe!' He advanced haſtily towards the Daunians as he ſpoke; and made a ſign to his people that were on the other ſide of the tree, where Adraſtus had taken refuge, to cut off his retreat. The tyrant, perceiving his ſituation, would have made a deſperate effort to force his way through the Cretans;

but

but Telemachus, ruſhing upon him ſudden and irreſiſtible as the bolt which the father of the gods launches from the ſummit of Olympus to deſtroy the guilty, ſeized him with his victorious hand, and laid him proſtrate in the duſt, as the northern tempeſt levels the harveſt, not yet ripe for the ſickle. The victor was then deaf to entreaty, though the perfidious tyrant again attempted to abuſe the goodneſs of his heart: he plunged the ſword in his breaſt; and diſmiſſed his ſoul to the flames of Tartarus, the juſt puniſhment of his crimes!

END OF THE TWENTIETH BOOK.

THE

THE

ADVENTURES OF TELEMACHUS.

BOOK XXI.

THE Daunians, as ſoon as Adraſtus was dead, inſtead of deploring their defeat, and the loſs of their chief, rejoiced in their deliverance; and gave their hands to the allies in token of peace and reconciliation. Metrodorus, the ſon of Adraſtus, whom the tyrant had brought up in the principles of diſſimulation, injuſtice, and cruelty, puſillanimouſly fled: but a ſlave, who had been the confidante and companion of his vices, whom he had enfranchized and loaded with benefits, and to whom alone he truſted in his flight, thought only how he might improve the opportunity to his own advantage; he therefore attacked him behind as he fled; and, having cut off his head, brought it into the camp of the allies, hoping to receive a great reward for a crime which would put an end to the war: the allies, however, were ſtruck with horror at the fact, and put the traitor to death.

Telemachus, when he ſaw the head of Metrodorus, a youth of great beauty and excellent endowments, whom the love of pleaſure and bad examples had corrupted, could not refrain from tears. 'What an inſtance,' ſaid he, 'of the 'miſchief of proſperity to a young 'prince! The greater his elevation, 'and the keener his ſenſibility, the 'more eaſy and the more certain is his 'ſeduction from virtue! And what 'has now happened to Metrodorus, 'might, perhaps, have happened to 'me, if I had not been favoured by the 'gods with early misfortune and the 'counſels of Mentor.'

The Daunians being aſſembled, required, as the only condition of peace, that they ſhould be permitted to chuſe a king of their own nation, whoſe virtues might remove the diſgrace which Adraſtus had brought upon royalty: they were thankful to the gods who had cut him off; they came in crowds to kiſs the hand of Telemachus, as the inſtrument of Divine Juſtice; and they celebrated their defeat as a triumph. Thus the power which threatened all Heſperia, and ſtruck united nations with terror, fell in a moment, totally and for ever! So the ground that is gradually undermined, in appearance maintains it's ſtability; the ſlow progreſs of the work below is diſregarded or deſpiſed; nothing ſhakes, nothing is broken, and, in appearance, nothing is weak; yet the ſecret ſupport is certainly, though inſenſibly, deſtroyed; and the moment at laſt arrives when the whole falls at once into ruin, and nothing remains but an abyſs, in which the ſurface, and all that covered it, is ſwallowed up. An illegal authority, however founded, is gradually ſubverted

verted by fraud and cruelty; it is gazed at with admiration and terror, and every one trembles before it, till the moment when it ſinks into nothing: it falls by it's own weight, and it can riſe no more, for it's ſupport is not only removed, but annihilated; juſtice and integrity are wanting, which alone can produce confidence and love.

On the next day, the chiefs of the army aſſembled to give the Daunians a king. They ſaw the two camps intermingled by an amity ſo ſudden and unexpected, and the two armies, as it were, incorporated into one, with infinite pleaſure. Neſtor, indeed, could not be preſent; for the death of his ſon was more than the weakneſs of age could ſupport: he ſunk under this misfortune, in the decline of life, as a flower ſinks under the ſhowers of the evening, which was the glory of the field when Aurora firſt gave the day; his eyes continually overflowed from an inexhauſtible ſource; the lenient hand of Sleep cloſed them no more; and the ſoothing proſpects of hope, in which miſery itſelf can rejoice, were cut off. All food was bitter to his taſte, and light was painful to his eye; he had no wiſh but to be diſmiſſed from life, and covered with the veil of eternal darkneſs. The voice of friendſhip ſoothed and expoſtulated in vain; for even kindneſs itſelf diſguſted him, as the richeſt dainties are diſguſtful to the ſick. To ſoft condolance, and tender expoſtulation, he anſwered only by ſounds of inarticulate ſorrow; yet he was ſometimes heard to break out into paſſionate exclamations alone. 'O 'Piſiſtratus!' he would ſay; 'O my 'ſon! thou calleſt me, and I will fol-'low thee: thou haſt made death wel-'come; and I have no wiſh but once 'more to behold thee upon the borders 'of the Styx!' After ſuch burſts of grief, he would paſs whole hours in ſilence, except that, lifting up his hands and eyes to Heaven, groans would involuntarily eſcape him.

In the mean time, the princes that were aſſembled, waited impatiently for Telemachus, who ſtill continued near the body of Piſiſtratus, burning the richeſt perfumes, ſcattering flowers over it with a liberal hand, and mingling the fragrant ſhower with his tears. 'O my dear companion!' ſaid he, 'can our firſt meeting at Pylos, our 'journey to Sparta, and our meeting 'on the coaſt of Heſperia, be forgot-'ten? How many obligations am I 'under to thee! How tenderly did I 'love thee! and how faithfully was 'my love returned! I knew thy va-'lour; it would have rivalled the 'greateſt heroes of Greece: but, alas! 'it has deſtroyed thee! it has, indeed, 'conſecrated thy name; but it has im-'poveriſhed the world! We have loſt 'the virtues that would have been 'equal to thoſe of thy father; another 'Neſtor, whoſe wiſdom and eloquence 'would, in future times, have been 'the pride and admiration of Greece! 'That ſoft perſuaſion was already up-'on thy lips, which, when Neſtor 'ſpeaks, is irreſiſtible; that native 'ſimplicity and truth, that gentle ex-'poſtulation, which ſoothes anger into 'peace; and that authority, which 'equanimity and wiſdom neceſſarily 'acquire, were already thy own! To 'thy voice every ear was attentive, and 'every heart was inclined to approve 'thy judgment! Thy words, plain 'and artleſs, diſtilled upon the heart 'as the dews of Heaven diſtil upon the 'riſing herbage of the field! In thee 'how many bleſſings, within a few 'hours, did we poſſeſs! with thee how 'many bleſſings have we now loſt for 'ever! Piſiſtratus, whom but yeſter-'day I claſped to my breaſt, is now 'inſenſible to my friendſhip; and a 'mournful remembrance of him is 'all that remains! If, inſtead of our 'cloſing thy eyes, thou hadſt cloſed the 'eyes of Neſtor, the gods would have 'ſpared him this ſight of anguiſh and 'horror; and he would not have been 'diſtinguiſhed among fathers by unex-'ampled calamity!'

After theſe exclamations of tenderneſs and pity, Telemachus ordered the blood to be waſhed from the wounded ſide of Piſiſtratus, and the body to be laid upon a purple bier. Upon this bed of death his head reclined, and his countenance pale; he reſembled a young tree, which, having covered the earth with it's ſhade, and ſhot up it's branches to Heaven, is cut down with the axe by an untimely ſtroke; it is ſevered at once from it's root, and from the Earth, a prolifick mother, that cheriſhes her offſpring in her boſom! The branches languiſh, and the verdure fades; it is no longer ſelf-ſupported; it falls to the

ground, and it's ſpreading honours, that concealed the ſky, are ſtretched, withered, and ſapleſs, in the duſt: it is no more a tree, but a lifeleſs trunk; it aſpires, and is graceful no more! Thus fallen, and thus changed, Piſiſtratus was now borne to the funeral-pile, attended by a band of Pylians, moving with a ſlow and mournful pace, their arms reverſed, and their eyes, ſwimming in tears, fixed upon the ground. And now the flame aſcends in ruddy ſpires to the ſky; the body is quickly conſumed, and the aſhes depoſited in a golden urn. This urn, as an invaluable treaſure, Telemachus, who ſuperintended the whole, confided to Callimachus, to whom Neſtor had once confided the ſon whoſe remains it contained. 'Preſerve,' ſaid he, 'theſe 'mournful but precious relicks of one 'whom you tenderly loved! Preſerve 'them for his father; but do not give 'them till he has fortitude enough to 'aſk for them: that which at one time 'exaſperates ſorrow, will ſoothe it at 'another.'

Telemachus, having thus fulfilled the laſt duties to his friend, repaired to the aſſembly of the confederate princes; who, the moment they ſaw him, became ſilent with attention: he bluſhed at the deference that was paid him, and could not be prevailed upon to ſpeak. The acclamations that followed increaſed his confuſion; he wiſhed to hide himſelf: and now, for the firſt time, appeared to be irreſolute and diſconcerted. At laſt he entreated, as a favour, that they would praiſe him no more: 'Not,' ſays he, 'becauſe it diſpleaſes me, eſ'pecially from thoſe who are ſo well 'able to diſtinguiſh virtue; but be'cauſe I am afraid it ſhould pleaſe me 'too much: praiſe is the great cor'rupter of mankind; it renders them 'arrogant, preſumptuous, and vain; 'and ought alike to be deſerved and 'avoided. Nothing is ſo like honeſt 'praiſe as flattery: tyrants, the moſt 'wicked of all men, are moſt the ob'jects of adulation; and what plea'ſure can I derive from ſuch tribute? 'Honeſt praiſe, if I am ſo happy to 'deſerve it, will be paid when I am 'abſent; and, if you believe that I 'have merit, you muſt alſo believe 'that I deſire to be humble, and am 'afraid of being vain. Spare me, 'then, if you eſteem me; and do not 'praiſe me as if you thought praiſe 'was delightful to my ear.'

Telemachus, having thus expreſſed the ſentiments of his heart, took no farther notice of thoſe who ſtill continued loud in extravagant encomiums; and his neglect ſoon put them to ſilence; for they began to fear that their zeal would diſpleaſe him: praiſe, therefore, was at an end, but admiration increaſed; for the tenderneſs which he had ſhewn to Piſiſtratus, and the affectionate aſſiduity with which he had paid the laſt duties of a friend, were univerſally known; and the whole army was more touched with theſe teſtimonies of ſenſibility and benevolence, than with all the prodigies of wiſdom and valour that had diſtinguiſhed his character with unrivalled luſtre. 'He is wiſe,' ſaid they to each other, 'and he is brave: 'he is beloved of the gods; he ſtands 'alone the hero of our age; he is more 'than man! But this is only wonder'ful; this excites no paſſion but aſto'niſhment! He is, beſides, humane; 'he is good; he is a faithful and a 'tender friend; he is compaſſionate, 'liberal, beneficent, and devoted, with'out reſerve, to thoſe who merit his 'affection! Of his haughtineſs, in'difference, and ferocity, nothing re'mains: and he is now, not the won'der only, but the delight of man'kind! His character is now diſtin'guiſhed by uſeful and endearing ex'cellence; by qualities that reach the 'heart, that melt us with tenderneſs, 'that make us not only acknowledge, 'but feel, his virtues, and would 'prompt us to redeem his life with 'our own!'

The princes, having thus given vent to their eſteem and admiration, proceeded to debate the neceſſity of giving the Daunians a king. The greater part of the aſſembly was of opinion, that the territories of Adraſtus ſhould be divided among them as a conquered country; and Telemachus was offered, as his ſhare, the fertile country of Arpos, where Ceres pours out her golden treaſures; Bacchus preſents his delicious fruit; and the olive, conſecrated to Minerva, pays her green tribute twice a year. 'This country,' ſaid they, 'ought to obliterate Ithaca from 'your remembrance; it's barren ſoil, 'it's mean cottages, the dreary rocks 'of Dulichium, and the ſavage foreſts

'of

'of Zacynthus. Think no more of 'your father, who has certainly been 'buried in the deep at the promontory 'of Capareus, by the vengeance of 'Nauplius, and the anger of Neptune; 'nor of your mother, who muſt have 'yielded to her ſuitors in your ab'ſence; nor of your country, which 'the gods have not favoured like that 'which is now offered you.'

Telemachus heard them patiently; but the rocks of Theſſaly and Thrace are not more deaf and inexorable to the complaints of deſpairing love than the ſon of Ulyſſes was to theſe offers. 'I have no wiſh,' ſaid he, 'either for 'luxury or wealth: and why ſhould I 'poſſeſs a wider extent of country, or 'command a greater number of men? 'I ſhould only be more embarraſſed, 'and leſs at liberty. Men of the 'greateſt wiſdom, and moſt moderate 'deſires, have found life full of trou'ble, without taking upon them the 'government of others, who are reſt'leſs and untractable, injurious, fraudulent, and ungrateful. He that de'ſires to command others for his own 'ſake, without any view but to his 'own power, and pleaſure, and glory, 'is a tyrant, an enemy to the gods, 'and a puniſhment to man! He who 'governs mankind with juſtice and 'equity for their own advantage, is 'rather their guardian than their lord: 'his trouble is inconceivable; and he 'is far from wiſhing to increaſe it by 'extending his authority. The ſhep'herd who does not riot upon the fleſh 'of his flock; who defends them from 'the wolf at the hazard of his life; 'who leads them to the beſt paſture, 'and watches over them night and 'day; has no deſire to increaſe the 'number of his ſheep, or to ſeize upon 'thoſe that belong to his neighbour; 'for this would only increaſe his care 'by multiplying it's objects. Though 'I have never governed, I have learned 'from the laws, and from the ſages by 'whom laws have been made, that 'government is an anxious and la'borious taſk: I am therefore content 'with Ithaca, however ſmall, and how'ever poor; and, if I can reign there 'with fortitude, juſtice, and piety, 'I ſhall have no need to wiſh for a 'larger dominion to increaſe my glory. 'My reign, indeed, may commence 'but too ſoon. Would to Heaven that 'my father, eſcaping the fury of the 'waves, may reign himſelf to the 'longeſt period of human life; and 'that, under him, I may learn to ſub'due my own paſſions, till I know 'how to reſtrain thoſe of a whole na'tion!'

Telemachus then addreſſed the aſſembly in theſe terms: 'Hear, O ye 'princes! what your intereſt makes it 'my duty to declare. If you give the 'Daunians a juſt king, he will make 'them a juſt people; he will ſhew them 'the advantage of keeping their faith 'unbroken, and of not invading the 'territories of their neighbours: a leſ'ſon which, under the impious Adraſ'tus, they could never learn. From 'theſe people, while they are under 'the direction of a wiſe and good 'prince, you will have nothing to fear; 'if ſuch a prince you ſhall give them, 'they will be indebted for him to 'you, and they will be indebted to you 'for the peace and proſperity that they 'will enjoy under him: inſtead of at'tacking, they will bleſs you; and 'both king and people will be, as it 'were, the work of your own hands. 'But, on the contrary, if you divide 'their country among you, the miſ'chiefs which I now predict will cer'tainly come to paſs. The Daunians, 'puſhed to deſperation, will renew the 'war; they will fight in a juſt cauſe, 'the cauſe of liberty; and the gods, 'who abhor tyranny, will fight for 'them: if the gods ſhould take part 'againſt you, firſt or laſt, you muſt be 'confounded, and your proſperity will 'diſſipate like a vapour; counſel and 'wiſdom will be withdrawn from your 'chiefs, courage from your armies, 'and plenty from your country; your 'hopes will be preſumptuous, and your 'undertakings raſh; you will impoſe 'ſilence upon thoſe who warn you of 'your danger; and your ruin will be 'ſudden and irretrievable: it will then 'be ſaid—"Is this the mighty nation "that was to give laws to the world? "this that is now vanquiſhed, purſued, "and trampled in the duſt? Such is "the deſert of the lawleſs, the haughty, "and the cruel; and ſuch is the righ"teous retribution of Heaven!"

'Conſider alſo, that if you under'take to divide your conqueſt, you 'will unite all the ſurrounding nations 'againſt you: your alliance, which

'was formed in defence of the common liberty of Heſperia, againſt the uſurpations of Adraſtus, will become odious; and you will yourſelves be juſtly accuſed of aſpiring at an univerſal tyranny. But ſuppoſe that you ſhould be victorious againſt the Daunians, and every other people, your ſucceſs will inevitably be your ruin. This meaſure will diſunite you: it cannot be taken without a violation of thoſe very rules by which alone you can regulate your own pretenſions; it will ſubſtitute power for juſtice; and therefore each of you will make his power the meaſure of his claim. Not one of you will have ſufficient authority over the reſt to make a peaceable diviſion of the common property; and thus a new war will commence, of which your deſcendants, that are not yet born, will probably never ſee the end. Is it not better to ſit down in peace, with juſtice and moderation, than to follow ambition, where all is tumult, danger, and calamity? Is not perfect tranquillity and blameleſs pleaſure, a plentiful country, and friendly neighbours, the glory that is inſeparable from juſtice? and the authority that muſt reſult from an integrity, to which foreign nations refer their conteſts for deciſion, more deſirable than the idle vanity of lawleſs conqueſt? I ſpeak, O princes! without intereſt; I oppoſe your opinions, becauſe I love you; I tell you the truth, though I riſque your diſpleaſure: ſhould the counſel of Integrity be lightly rejected?' While Telemachus was thus ſpeaking with a new and irreſiſtible authority, and the princes were admiring the wiſdom of his counſels in aſtoniſhment and ſuſpenſe, a confuſed noiſe ſpread through the camp, and came at laſt to the place where they were aſſembled. It was ſaid that a ſtranger had juſt landed, with a company of men in arms; that he was of a lofty port, and had a military greatneſs in his aſpect and demeanor; that he appeared to have endured great adverſity, and to be ſuperior to all ſufferance. The ſoldiers, who were ſtationed to guard the coaſt, at firſt prepared to repulſe him as an enemy that was invading their country; upon which he drew his ſword with an air of intrepidity, and declared that, if he was attacked, he could make good his defence; but that he required only peace and hoſpitality. He then held out an olive-branch as a ſuppliant; and, deſiring to be conducted to thoſe who commanded that part of the coaſt, he was accordingly brought to the royal aſſembly.

The moment after this intelligence was received, the ſtranger entered. His majeſtick appearance ſtruck the whole aſſembly with ſurprize; he looked like the god of War, when he calls together his ſanguinary bands upon the mountains of Thrace; and he addreſſed the princes in theſe terms.

'Surely I ſee the guardians of mankind, aſſembled to defend their country, or diſtribute juſtice! Here, then, a man perſecuted by Fortune may hope to be heard; may the gods preſerve you from the like calamity! I am Diomede, the king of Ætolia, who wounded Venus at the ſiege of Troy; and her vengeance purſues me whitherſoever I fly. Neptune, who can refuſe nothing to the divine daughter of the Sea, has given me up to the fury of the winds and waves, and I have ſuffered ſhipwreck almoſt upon every rock. Inexorable Venus has left me no hope of again returning to my kingdom, or claſping my family to my breaſt! In the country where I firſt beheld the light, I ſhall behold it no more: from all that is dear to me I am ſevered for ever! Upon this unknown coaſt, after all my ſhipwrecks, I ſeek only ſecurity and reſt. Jupiter himſelf is the ſtranger's tutelary god! If, therefore, ye have any reverence of Heaven, if ye have any feelings of compaſſion, vouchſafe me ſome neglected corner of this vaſt country, ſome barren ſpot, ſome untrodden waſte, ſome ſandy plain, ſome craggy rock, where I may take refuge with my aſſociates in misfortune, and build a little town, a ſad memorial of the country we have loſt! We aſk but a ſmall tract of ſuch ground as is uſeleſs to you; we will be peaceable neighbours, and firm allies; we will have no enemy, and no intereſt but yours; and we deſire no other diſtinction or peculiarity than the liberty of living according to our own laws.'

While Diomede was ſpeaking, Telemachus kept his eyes fixed upon him; and all the changes of paſſion were by turns expreſſed in his aſpect. When the

the hero at first mentioned his long misfortunes, he thought this majestick stranger might be his father, and his countenance brightened with hope: the moment he declared himself to be Diomede, it faded like a flower at the chill blast of the north; and, when he complained of inexorable anger, and an offended goddess, the heart of Telemachus was melted by the remembrance of what his father and himself had suffered from the same cause. The conflict was at last more than he could sustain; and, bursting into tears of grief and joy, he threw himself upon the neck of Diomede, and embraced him.

'I am,' said he, 'the son of Ulysses, 'your associate in the war; who, when 'you carried off the horses of Rhesus, 'was not idle. The gods have treated 'him with unrelenting severity, as 'they have treated you. If the oracles 'of Erebus may be believed, he is still 'alive: but, alas! he is not alive to 'me. I have left Ithaca to seek him; 'and I have now lost him, and my 'country, for ever! Judge, from my 'misfortunes, of my compassion for 'your's; for Misfortune is the parent 'of Pity, and so far it is an advantage. 'In this country I am but a stranger 'myself; and I have, from my infancy, 'suffered various distresses in my own. 'Yet, O mighty Diomede! I was not 'there ignorant of the glory you have 'acquired; nor am I here unable, O 'next to Achilles in courage and prow'ess! to procure you some succour. 'The princes, whom you see in this 'assembly, are not strangers to huma'nity; they are sensible that without 'it there is neither virtue, nor courage, 'nor honour. The truly great be'come more illustrious by adversity; 'without adversity something is want'ing in their character; they cannot be 'examples either of patience or of for'titude: when virtue suffers, every 'heart is melted that is not insensible 'to virtue. Entrust, then, your affairs 'implicitly with us, to whom the gods 'have given you: we receive you as a 'bounty from their hands; and shall 'think ourselves happy in the power 'of alleviating your distress.'

Diomede, astonished at what he heard, fixed his eyes upon Telemachus; and feeling himself moved to the heart, they embraced as if they had been long united by the most intimate friendship.

'O son of the wise Ulysses,' said he, 'how worthy art thou of such a fa'ther! Thou hast the same sweetness 'of countenance, the same graceful elo'cution, the same force of eloquence, 'the same elevation of sentiment, and 'the same rectitude of thought!'

The hero was also embraced by Philoctetes; and they related their unfortunate adventures to each other. 'You 'would certainly,' said Philoctetes, 'be glad once more to see Nestor: he 'has just lost his last surviving child, 'Pisistratus; and to him this world 'is only now a vale of tears leading to 'the grave. Come with me, and com'fort him: an unfortunate friend is 'more likely than any other to soothe 'his distress.'

They went immediately to his tent; but grief had so much affected both his senses and his understanding, that he recollected Diomede with difficulty. Diomede at first wept with him; and the old man felt his grief increased by the interview: the presence of his friend, however, soothed his anguish by degrees; and it was easy to perceive that the sense of his misfortunes was in some degree suspended by the pleasure of relating them, and of hearing what had befallen Diomede in return.

In the mean time, the assembled princes consulted with Telemachus what was proper to be done. Telemachus advised them to bestow the country of Arpos upon Diomede, and to give Polydamas to the Daunians for their king. Polydamas was their countryman; a soldier, of whose eminent abilities Adrastus was jealous; and whom therefore he would never employ, lest he should share the glory of success, which he wished to secure to himself. Polydamas had often told him in private, that, in a war against united nations, his life and the publick welfare were too much exposed, and would have persuaded him to treat the neighbouring states with more justice and equity: but men who hate truth, hate those also who are bold enough to speak it; they are not touched, either with their sincerity, their zeal, or their disinterestedness. A delusive prosperity hardened the heart of Adrastus against the counsels of virtue; and the neglect of them afforded him every day a new triumph; for fraud and violence gave him the advantage over all his enemies.

The

The misfortunes which Polydamas predicted did not happen; Adraſtus deſpiſed the timid prudence which foreſaw nothing but difficulty and danger; Polydamas became at length inſupportable; he was diſmiſſed from all his employments, and left to languiſh in poverty and ſolitude.

Polydamas was at firſt overwhelmed with this reverſe of fortune; but, at length, it ſupplied what was wanting in his character, a ſenſe of the vanity of external greatneſs. He became wiſe at his own expence, and rejoiced that he had felt adverſity: he learned, by degrees, to ſuffer; to live upon little; to regale, with tranquillity, upon truth; to cultivate the virtues of private life, which are infinitely more eſtimable than thoſe that glitter in the publick eye; and not to depend for his enjoyments upon mankind. He dwelt in a deſart, at the foot of Mount Garganus, where a rock, that formed a kind of rude vault, ſheltered him from the weather; a river that fell from the mountain quenched his thirſt; and the fruit of ſome neighbouring trees allayed his hunger. He had two ſlaves, whom he employed to cultivate a ſmall ſpot of ground; and he aſſiſted them in their work with his own hands. The ſoil repaid his labour with uſury, and he was in want of nothing. He had not only fruit, herbs, and roots, in abundance, but the moſt fragrant flowers of every kind. In this retirement he deplored the misfortunes of thoſe nations which the mad ambition of their princes puſhes on to their ruin. He expected every day that the gods, who, though long-ſuffering, are juſt, would put an end to the tyranny of Adraſtus: he thought he perceived that the more the tyrant roſe in proſperity, the nearer he approached to deſtruction; for ſucceſsful imprudence, and abſolute authority, in their utmoſt ſtretch, are to kings and kingdoms the certain forerunners of a fall: yet, when he heard of the deſeat and death of Adraſtus, he expreſſed no joy, either in having foreſeen his ruin, or in being delivered from his tyranny; he was anxious only for his country, which he feared the conquerors might reduce to a ſtate of ſlavery.

Such was the man whom Telemachus propoſed to give the Daunians for their king. He had been ſome time acquainted both with his abilities and his virtue; for Telemachus, as he had been adviſed by Mentor, applied himſelf with inceſſant diligence to diſcover the good and bad qualities of all perſons who had any conſiderable truſt, whether under the allied princes with whom he ſerved in the war, or among their enemies: and it was one of his principal employments, in every place, to diſcover and examine men who were diſtinguiſhed by ſome ſingular talent or qualification, wherever they were to be found.

The confederate princes were at firſt ſomething unwilling to beſtow the kingdom upon Polydamas. 'We 'have learnt,' ſaid they, 'by fatal ex'perience, that a king of the Daunians 'who has a military diſpoſition and 'military ſkill, muſt be extremely for'midable to his neighbours. Poly'damas is a great commander; and he 'may bring us into great danger.'— 'It is true,' ſaid Telemachus, 'that 'Polydamas is acquainted with war; 'but it is alſo true, that he is a lover 'of peace; which, together, make the 'very character that our intereſt re'quires. A man who has experienced 'the difficulties, the dangers, and the 'calamities of war, is much better 'qualified to avoid them than he that 'knows them only by report. Poly'damas has learnt to reliſh, and to 'value, the bleſſings of tranquillity; 'he always condemned the enterprizes 'of Adraſtus, and foreſaw the ruin in 'which they would terminate. You 'will have much more to fear from a 'weak prince, without knowledge, and 'without experience, than from one 'who ſees all with his own eye, and de'termines all by his own will. The 'weak and ignorant prince will ſee all 'things with the eyes of another; either 'of ſome capricious favourite, or 'ſome flattering, turbulent, and am'bitious miniſter: he will, therefore, 'be engaged in a war without intend'ing it; and you can certainly have 'no dependence upon him who acts 'implicitly by the direction of others; 'there can be no hope that his promiſes 'will be kept; and you will in a ſhort 'time have no alternative but to de'ſtroy him, or ſuffer yourſelves to be 'deſtroyed by him. Is it not there'fore more advantageous, more ſafe, 'and, at the ſame time, more juſt and 'more generous, faithfully to fulfil

'the

'the truſt which the Daunians have 'placed in you, and give them a king 'that is worthy of dominion?'

All ſcruples being entirely removed by this diſcourſe, Polydamas was immediately propoſed to the Daunians, who waited the determination of the aſſembly with great impatience. As ſoon as they heard the name of Polydamas, they anſwered—'The allies 'have now proved the ſincerity of their 'intentions, and given us a pledge of 'perpetual peace, by propoſing a man 'of ſuch virtue and abilities for our 'king: if they had propoſed a man 'without ſpirit, without virtue, without knowledge, we ſhould have concluded that they deſigned only to 'make us weak and contemptible, by 'rendering our government corrupt; 'a cruel ſubtlety, which we could not 'have ſeen practiſed againſt us without 'a ſecret but ſtrong reſentment! The 'choice of Polydamas, indeed, is a 'proof of nobler principles: for as 'the allies have given us a king who 'is incapable of doing any thing inconſiſtent with the liberty and honour 'of our ſtate, it is manifeſt that they 'expect nothing which can either degrade or oppreſs us; and, on our 'part, we take the gods to witneſs, 'that, if the rivers return not back to 'their ſources, we will not ceaſe to 'love thoſe who have treated us with 'ſo noble a beneficence. May our 'lateſt poſterity remember the benefits 'which have this day been conferred 'upon us; and renew, from generation 'to generation, the peace of the golden age in Heſperia, till time ſhall 'be no more!'

Telemachus then propoſed to the Daunians, that the plains of Arpos ſhould be given to Diomede, for the ſettlement of a colony. 'You will 'lay this new people,' ſaid he, 'under an obligation without expence. 'You do not occupy the country in 'which they will ſettle; yet they will 'be indebted for their ſettlement there 'to you. Remember, that all men 'ſhould be united by the bands of 'love; that the earth is of an extent 'much larger than they can fill; that 'it is neceſſary to have neighbours, 'and eligible to have ſuch neighbours 'as are obliged to you for their ſettlement: nor ſhould you be inſenſible 'to the misfortunes of a prince, to 'whom his native country is interdicted for ever. An union between 'him and Polydamas will be immediately formed, upon mutual princi'ples of rectitude and benevolence, 'the only principles upon which any 'union can be laſting: you will, therefore, ſecure all the bleſſings of peace 'to yourſelves, and become ſo formidable to all the neighbouring ſtates, 'that none of them will attempt the 'acquiſition of greatneſs and power 'that would be dangerous to the reſt. 'As we have given to your country 'and people a king who will procure 'to both the higheſt degree of proſperity and honour, let your liberality, 'at our requeſt, beſtow a country, that 'you do not cultivate, upon a king who 'has an undubitable claim to your 'aſſiſtance.'

The Daunians anſwered, that they could refuſe nothing to Telemachus, who had given them Polydamas for a king; and they went immediately to ſeek him in his deſart, that they might place him upon the throne. Firſt, however, they granted the fertile plains of Arpos to Diomede for a new kingdom; and their bounty to him was extremely pleaſing to the allies, becauſe his colony of Greeks would powerfully aſſiſt them to repreſs the Daunians in any future attempt to make encroachments upon the neighbouring ſtates, of which Adraſtus had given them ſo pernicious an example.

All the purpoſes of the alliance being now accompliſhed, the princes drew off their forces in ſeparate bodies; and Telemachus departed with his Cretans, having firſt tenderly embraced his noble friend Diomede; Neſtor, ſtill inconſolable for the loſs of his ſon; and Philoctetes, who poſſeſſed and deſerved the arrows of Hercules.

END OF THE TWENTY-FIRST BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK XXII.

TELEMACHUS was now impatient to rejoin Mentor at Salentum, and to embark with him for Ithaca, where he hoped his father would arrive before him. As he approached the city, he was aſtoniſhed to ſee that the neighbouring country, which he had left almoſt a deſart, was now in the higheſt ſtate of cultivation, and ſwarmed like a hive with the children of induſtry and labour: this change he imputed to the wiſdom of Mentor. But when he entered the city, and perceived that it's appearance was much leſs magnificent, and that fewer hands were employed to furniſh the luxuries of life, he was diſpleaſed; for he was naturally fond of elegance and ſplendor: his diſpleaſure, however, ſoon gave way to other ſentiments; he ſaw Idomeneus and Mentor, at a diſtance coming to meet him; and his heart inſtantly overflowed with tenderneſs and joy. It was not, however, without ſome mixture of anxiety; for, notwithſtanding his ſucceſs in the expedition againſt Adraſtus, he doubted whether his conduct, upon the whole, would be approved by Mentor, and endeavoured to read his ſentiments in his eyes as he approached.

Idomeneus embraced Telemachus with the affection of a parent; and Telemachus, as ſoon as he was diſengaged, threw himſelf upon the neck of Mentor, and burſt into tears, 'I am ſatisfied,' ſaid Mentor: 'you have, indeed, committed great faults; but they have acquainted you with your infirmities, and warned you of ſelf-confidence. More advantage is ſometimes derived from diſappointment than ſucceſs. Great atchievements frequently produce contemptible vain-glory and dangerous preſumption: but diſappointments from ill-conduct make the man a cenſor of himſelf, and reſtore the wiſdom which ſucceſs had taken away. You are not to ſeek praiſe from men; but to offer it, with humility, to the gods. You have, indeed, performed noble exploits; but you muſt confeſs that you was rather the inſtrument than the agent: were they not effected by powers communicated from without? and were they not frequently endangered by your precipitation and imprudence? Are you not ſecretly conſcious that Minerva exalted you into a nature ſuperior to your own; and that, after this tranſformation only, you became equal to the atchievements that you performed? Minerva ſuſpended your paſſions, as Neptune ſuſpends the ſwelling of the ſurge when he commands the tempeſt to be ſtill.'

While Idomeneus was gratifying his curioſity, by making various enquiries of

of the Cretans that were returned with Telemachus from the war, Telemachus was liſtening to the wiſdom of Mentor. At length, looking round him with aſtoniſhment—'I ſee many 'alterations here,' ſaid he, 'of which 'I cannot comprehend the cauſe: has 'any misfortune happened to Salentum in my abſence? The magnificence 'and ſplendor in which I left it have 'diſappeared. I ſee neither ſilver, nor 'gold, nor jewels; the habits of the 'people are plain; the buildings are 'ſmaller and more ſimple; the arts languiſh, and the city is become a de'ſart.'

'Have you obſerved,' replied Mentor with a ſmile, 'the ſtate of the 'country that lies round it!'—'Yes,' ſaid Telemachus; 'I perceive that 'agriculture is become an honourable 'profeſſion, and that there is not a field 'uncultivated.'—'And which is beſt,' replied Mentor; 'a ſuperb city, abounding in marble, and ſilver, and gold, 'with a ſterile and neglected country; 'or a country in a ſtate of high cultivation, and fruitful as a garden, 'with a city where decency has taken 'place of pomp? A great city, full of 'artificers, who are employed only to 'effeminate the manners, by furniſhing 'the ſuperfluities of luxury, ſurrounded by a poor and uncultivated country, reſembles a monſter, with a head 'of an enormous ſize, and a withered 'enervated body, without beauty, vigour, or proportion. The genuine 'ſtrength and true riches of a kingdom conſiſt in the number of people, 'and the plenty of proviſions; and innumerable people now cover the whole 'territory of Idomeneus, which they 'cultivate with unwearied diligence 'and aſſiduity. His dominions may 'be conſidered as one town, of which 'Salentum is the centre; for the people that were wanting in the fields, 'and ſuperfluous in the city, we have 'removed from the city to the fields; 'we have alſo brought in many foreigners; and, as the produce of the earth 'will always be in proportion to the 'number of people that till it, this 'quiet and peaceable multitude is a 'much more valuable acquiſition than 'a new conqueſt. We have expelled 'thoſe arts which divert the poor from 'procuring, by agriculture, the neceſ'ſaries of life, and corrupt the wealthy, 'by giving them the ſuperfluities of 'luxury and pride; but we have done 'no injury to the polite arts, nor to 'thoſe who have a true genius for their 'cultivation. Idomeneus is thus become much more powerful than he 'was when you admired his magnificence; a falſe ſplendor, which, by 'dazzling the eye, concealed ſuch 'weakneſs and miſery as would, in a 'ſhort time, have ſubverted his empire. 'He has now a much greater number 'of ſubjects, and he ſubſiſts them with 'greater facility: theſe people, enured 'to labour and hardſhip, and ſet above 'a fond and effeminate attachment to 'life, by the wiſe inſtitutions of the government under which they live, are 'always ready to take the field in defence of the country which they have 'cultivated with their own hand; and 'the ſtate which you think is in decay 'will ſhortly be the wonder of Heſperia.

'Remember, O my ſon! that there 'are two evils in government which 'admit of no remedy; an unequitable 'and deſpotick power in the prince, and 'a luxurious depravity of manners in 'the people. Princes who have been 'accuſtomed to conſider their will only 'as law, and to give the reins to their 'paſſions, may do any thing; but their 'power of doing any thing is neceſſarily ſubverted by it's own exceſs: 'their government is capriciouſly adminiſtered without maxim or principle; they are univerſally feared and 'flattered; their ſubjects degenerate 'into ſlaves; and, of theſe ſlaves, the 'number is perpetually diminiſhing. 'Who ſhall dare to affront them with 'truth? Who ſhall ſtem the torrent of 'deſtruction! it ſwells over all bounds; 'the wiſe fly before it, and ſigh in ſecret over the ruin of their country. 'Some ſudden and violent revolution 'only can reduce this enormous power 'within proper bounds; and by that, 'which alone can reſtrain it, it is frequently deſtroyed. Nothing is ſo 'certain a preſage of irremediable deſtruction as authority puſhed to exceſs; it is like a bow that is overbent, 'which, if not relaxed, will ſuddenly 'fly to pieces; and who ſhall venture 'to relax it? This exceſſive, this fatal, but flattering, power, has been 'once the ruin of Idomeneus; he was 'dethroned, but not undeceived: and

'of that power, which, as it is not intended for mankind, can be assumed only to their ruin, he would still have been the dupe, if the gods had not sent us hither for his deliverance; and after all, events, scarce less than miracles have been necessary to open his eyes.

'The other incurable evil is luxury. As the prince is corrupted by an excess of power, the people are corrupted by luxury. It has been said, indeed, that luxury feeds the poor at the expence of the rich; but certainly the poor may be subsisted by useful employments; if they apply themselves to multiply the products of the earth, they will be under no necessity to corrupt the rich by the refinements of luxury. A deviation from the simplicity of nature is sometimes so general, that a whole nation considers the most trifling superfluities as the necessaries of life: these fictitious necessaries multiply every day, and people can no longer subsist without things, which, thirty years before, had never been in being. This luxury is called taste, improvement, and politeness; and, though a vice which superinduces almost every other, it is cultivated and commended as a virtue. It's contagion spreads from the prince to the meanest of the people: the royal family imitate the magnificence of the king; the nobles that of the royal family, the middle class that of the nobles; for who makes a just estimation of himself? and the poor would intrude upon the class above them. Every one lives above his condition: some from ostentation, and to glory in their wealth; some from a false shame, and to conceal their poverty. Even those who discover the mischief of this general folly, want fortitude to set the first example of reformation: all conditions are confounded, and the nation is undone. A desire of gain to support this idle expence, taints by degrees the purest minds; wealth is the only object of desire, and poverty the only mark of disgrace. You may have learning, talents, and virtue; you may diffuse knowledge, you may win battles, save your country, and sacrifice your interest; and, after all, if your merit is not set off by the glitter of fashionable expence, you will sink into obscurity and contempt. Even those who are without money will not appear to want it; they live at the same expence as if they had it; they borrow, they cheat, and practise a thousand scandalous expedients to procure it: and who shall apply a remedy to these evils? New laws must be instituted, and the taste and habit of the whole nation must be changed: and who is equal to such an undertaking but he who is at once a philosopher and a prince? who, by the example of his own decency and moderation, can shame the fools that are fond of ostentation and parade, and keep the wise in countenance, who would rejoice to be encouraged in an honest frugality.'

Telemachus, while he listened to this discourse, perceived the delusions of his mind vanish, like a man that wakes from a dream. He was now conscious to truth; and his heart was transformed to it's image, as marble to the idea of the sculptor, when he gives it the features, the attitude, and almost the softness, of life. At first he made no reply; but, while he recollected what he had heard, he attentively reviewed the alterations that had been made in the city.

At length, turning to Mentor—'You have,' said he, 'made Idomeneus one of the wisest princes upon earth; I no longer know either him or his people. I am now convinced, that your atchievements here are much greater than ours in the field. The success of war is, in a great degree, the effect of personal prowess and chance; and the commander must always share the glory of conquest with his men: but your work is properly and exclusively your own; you have alone opposed a whole nation, and it's prince; and you have corrected the manners and principles of both. The success of war is always fatal and horrid; but all here is the work of celestial wisdom; all is gentle, pure, and lovely; all indicates an authority more than human. When man is desirous of glory, why does he not seek it by works of benevolence like these? O how false are their notions of glory, who hope to acquire it by ravaging the earth, and destroying mankind?' At this exclamation of Telemachus, Mentor felt a secret

a secret joy, that brightened in his countenance; for it convinced him that his pupil had reduced the value of conquest and triumph to their true standard, at an age when it would have been but natural to over-rate the glory he had acquired.

'It is true,' replied Mentor, after a pause; 'all that Idomeneus has done 'here is right, and deserves commendation: but he may do still better. 'He has now brought his passions under subjection, and he applies himself to the government of his people 'upon just principles: but he has still 'great faults, which seem to be the 'progeny of faults that are past. When 'we make an effort to leave familiar 'vices, they seem to follow us; bad 'habits, relaxation of mind, inveterate errors, and strong prejudices, 'long remain. Happy are those who 'never deviated into error; for their 'rectitude, and theirs only, can be uniform and constant. The gods, O 'Telemachus! require more from you 'than from Idomeneus; because you 'have been made acquainted with truth 'from your earliest infancy, and have 'never been exposed to the seduction 'of unbounded prosperity.

'Idomeneus,' continued Mentor, 'is by no means deficient either in penetration or knowledge; but he wastes 'his abilities upon little things: he is 'too much busied upon parts to comprehend the whole; and he arranges 'atoms instead of conceiving a system. 'The proof of abilities in a king, as the supreme governor of others, does 'not consist in doing every thing himself: to attempt it is a poor ambition; 'and to suppose that others will believe it can be done, an idle hope. 'In government, the king should not 'be the body, but the soul; by his influence, and under his direction, the 'hands should operate, and the feet 'should walk: he should conceive 'what is to be done, but he should appoint others to do it; his abilities 'will appear in the conception of his 'designs, and the choice of his instruments. He should never stoop to their 'function, nor suffer them to aspire to 'his: neither should he trust them implicitly; he ought to examine their 'proceedings, and be equally able to 'detect a want of judgment or integrity. He governs well who discerns the various characters and abilities of men, and employs them to 'administer government, under him, 'in departments that are exactly suited 'to their talents. The perfection of 'supreme government consists in the 'governing of those that govern: he 'that presides should try, restrain, and 'correct them; he should encourage, 'raise, change, and displace them; he 'should keep them for ever in his eye, 'and in his hand; but, to make the 'minute particulars of their subordinate departments objects of personal 'application, indicates meanness and 'suspicion, and fills the mind with 'petty anxieties, that leave it neither 'time nor liberty for designs that are 'worthy of royal attention. To form 'great designs all must be freedom 'and tranquillity; no intricacies of 'business must embarrass or perplex, 'no subordinate objects must divide 'the attention. A mind that is exhausted upon minute particulars resembles the lees of wine, that have 'neither flavour nor strength; and a 'king that busies himself in doing the 'duty of his servants is always determined by present appearances, and 'never extends his views to futurity: 'he is always absorbed by the business 'of the day, that is passing over him; 'and this, being his only object, acquires an undue importance, which, 'if compared with others, it would 'lose. The mind that admits but one 'object at a time must naturally contract; and it is impossible to judge 'well of any affair without considering 'many, comparing them with each 'other, and ranging them in a certain 'order, by which their relative importance will appear. He that neglects 'this rule in government resembles a 'musician, who should content himself with the discovery of melodious 'tones, one by one, and never think 'of combining or harmonizing them 'into musick, which would not only 'gratify the ear, but affect the heart. 'Or he may be compared to an architect, who should fancy the powers of 'his art exhausted, by heaping together large columns, and great quantities of stone curiously carved, without considering the proportion of his 'building, or the arrangement of his 'ornaments: such an artist, when he 'was building a saloon, would not

'reflect that a ſuitable ſtair-caſe ſhould 'be added; and when he was buſy upon 'the body of the building, he would 'forget the court-yard and the portal; 'his work would be nothing more 'than a confuſed aſſemblage of parts, 'not ſuited to each other, not concur-'ring to form a whole; ſuch a work 'would be ſo far from doing him ho-'nour, that it would be a perpetual 'monument of diſgrace; it would ſhew 'that his range of thought was not 'ſufficient to include all the parts of 'his deſign at once, that his mind was 'contracted, and his genius ſubordi-'nate; for he that ſees only from part 'to part, is fit only to execute the de-'ſigns of another. Be aſſured, my 'dear Telemachus, that the govern-'ment of a kingdom requires a certain 'harmony, like muſick; and juſt pro-'portions, like architecture.

'If you will give me leave to carry 'on the parallel between theſe arts and 'government, I can eaſily make you 'comprehend the inferiority of thoſe 'who adminiſter government by parts, 'and not as a whole. He that ſings 'particular parts in a concert, how-'ever great his ſkill, or excellent his 'voice, is ſtill but a ſinger; he who 'regulates all the parts, and conducts 'the whole, is the maſter of muſick: 'ſo, he that faſhions the columns, and 'carries up the ſide of a building, is no 'more than a maſon; but he who has 'deſigned the whole, and whoſe mind 'ſees all the relations of part to part, 'is the architect. Thoſe, therefore, 'who are moſt buſy, who diſpatch the 'greateſt number of affairs, can leaſt 'be ſaid to govern; they are inferior 'workmen; the preſiding mind, the 'genius that governs the ſtate, is he 'who, doing nothing, cauſes all to be 'done; who meditates and contrives; 'who looks forward to the future, 'and back to the paſt; who ſees rela-'tive proportions, arranges all things 'in order, and provides for remote 'contingencies; who keeps himſelf in 'perpetual exerciſe to wreſtle with for-'tune, as the ſwimmer ſtruggles with 'a torrent; and whoſe mind is night 'and day upon the ſtretch, that, anti-'cipating all events, nothing may be 'left to chance.

'Do you think, my dear Telema-'chus, that a great painter is inceſ-'ſantly toiling, that he may diſpatch 'his work with the greater expedition? 'No; ſuch drudgery and conſtraint 'would quench all the fire of imagi-'nation; he would no longer work 'like a genius; for the genius works, 'as he is impelled by the powers of 'fancy, in ſudden, vigorous, but irre-'gular ſallies. Does the genius grind 'his colours, or prepare his pencils? 'No; he leaves that to others, that are 'as yet but in the rudiments of his 'art: he reſerves himſelf for the la-'bours of the mind; he tranſfers his 'ideas to the canvas in ſome bold and 'glowing ſtrokes, which give dignity 'to his figures, and animate them, 'not only with life, but paſſion. His 'mind teems with the thoughts and 'ſentiments of the heroes he is to re-'preſent; he is carried back to the 'ages in which they lived, and is pre-'ſent to the circumſtances they were 'placed in. But, with this fervid en-'thuſiaſm, he poſſeſſes alſo a judgment 'that reſtrains and regulates it; ſo 'that his whole work, however bold 'and animated, is perfectly conſonant 'to propriety and truth. And can it 'be imagined, that leſs elevation of 'genius, leſs effort of thought, is ne-'ceſſary to make a great king than a 'good painter? Let us therefore con-'clude, that the province of a king 'is to think, to form great deſigns, 'and to make choice of men properly 'qualified to carry them into execu-'tion.'

'I think,' ſaid Telemachus, 'that 'I perfectly comprehend your mean-'ing: but ſurely a king who leaves 'the diſpatch of publick buſineſs to 'others, will be often impoſed upon.' —'You impoſe upon yourſelf,' replied Mentor: 'a general knowledge of go-'vernment will always ſecure him 'againſt impoſition. Thoſe who are 'not acquainted with radical princi-'ples, and have not ſagacity to diſcern 'the talents and characters of men, 'are always ſeeking their way, like 'men in the dark. If theſe, indeed, 'eſcape impoſition, it is by chance; 'for they have not a clear and perfect 'knowledge of what they ſeek, nor in 'what direction they ſhould move to 'find it: their knowledge is juſt ſuffi-'cient to excite ſuſpicion; and they are 'rather ſuſpicious of integrity, that 'oppoſes them with truth, than of 'fraud, that ſeduces them by flattery.

'Thoſe,

'Thoſe, on the contrary, who know the principles of government, and can diſtinguiſh the characters of men, know what is to be expected from them, and how to obtain it; they know, at leaſt, whether the perſons they employ are in general proper inſtruments to execute their deſigns; and whether they conceive and adopt their views with ſufficient preciſion and abilities to carry them into effect. Beſides, as their attention is not divided by embarraſſing particulars, they keep the great object ſteadily in view; and can always judge whether they deviate or approach it. If they are ſometimes deceived, it is in accidental and trifling matters, that are not eſſential to the principal deſign. They are alſo ſuperior to little jealouſies, which are always marks of a narrow mind, and grovelling diſpoſition: they know that, in great affairs, they muſt in ſome particulars be deceived, becauſe they are obliged to make uſe of men, and men are often deceitful; and more is loſt by the delay and irreſolution which ariſes from want of confidence in thoſe who muſt be employed, than from petty frauds by which that confidence is abuſed. He is comparatively happy who is diſappointed only in affairs of ſmall moment: the great work may go on with ſucceſs; and it is about this only that a great man ought to be ſolicitous. Fraud, indeed, ſhould be ſeverely puniſhed when it is diſcovered; but he that would not be deceived in matters of importance, muſt in trifles be content to be deceived. An artificer in his work-room ſees every thing with his own eye, and does every thing with his own hand; but a king, who preſides over a great nation, can neither ſee all, nor do all: he ought, indeed, to do nothing himſelf but what another cannot do under him, and to ſee nothing that is not eſſential to ſome determination of great importance.

'You, Telemachus,' continued Mentor, 'are a favourite of the gods; and it is their pleaſure to diſtinguiſh your reign by wiſdom. All that you ſee here is done leſs for the glory of Idomeneus than for your inſtruction: and, if your virtues correſpond with the deſigns of Heaven, the wiſe inſtitutions that you admire in Salentum are but as ſhadows to the ſubſtance, in compariſon of what you will one day do in Ithaca. But Idomeneus has now prepared a ſhip for our departure; and it is time that we ſhould think of quitting the coaſts of Heſperia.'

At the mention of their departure, Telemachus opened his heart to his friend with reſpect to an attachment which made it impoſſible for him to leave Salentum without regret. The ſecret, however, coſt him ſome pain. 'You will blame me, perhaps,' ſaid he, 'for yielding too eaſily to impreſſions of love in the countries through which I paſs; but my heart would always reproach me if I ſhould hide from you the paſſion that I have conceived for Antiope, the daughter of Idomeneus. This, my dear Mentor, is not a blind impulſe, like that which you taught me to ſurmount in the iſland of Calypſo. I know that the wound which my heart received from Eucharis was deep: neither time nor abſence can efface her image from my heart; and I cannot, even now, pronounce her name without emotion. After ſuch experience of my weakneſs, I muſt be diffident of myſelf: yet what I feel for Antiope is wholly different from what I felt for Eucharis; it is not the tumultuous deſire of paſſion, it is the calm complacency of reaſon, a tender approbation and eſteem. I deſire her, as the ſiſter of my ſoul, my friend, and companion, for life; and, if the gods ſhall ever reſtore my father to me, and I am permitted to chuſe, my fate and the fate of Antiope ſhall be one. The charms that have attached me to Antiope are the glowing modeſty of her countenance; her ſilent diffidence, and ſweet reſerve; her conſtant attention to tapeſtry, embroidery, or ſome other uſeful and elegant employment; her diligence in the management of her father's houſhold ſince the death of her mother; her contempt of exceſſive finery in her dreſs; and her total forgetfulneſs, or rather ignorance, of her beauty. When, at the command of Idomeneus, ſhe leads the dance, with the beauties of Crete, to the ſoft

'ſound

'found of the flute, she might be well 'taken for Venus, the queen of Smiles, 'with the Graces in her train. When 'he takes her with him to the chace, 'she discovers such skill in the bow, 'and such dignity of department, as 'distinguish Diana when she is sur-'rounded by her nymphs: of this su-'periority she alone is ignorant, while 'every eye remarks it with admira-'tion. When she enters a temple with 'sacred offerings to the gods, she might 'herself be taken for the divinity of 'the place: with what devotion and 'awe she presents her gifts, and pro-'pitiates the gods, when some crime 'is to be expiated, or some fatal omen 'averted! And when she appears with 'a golden needle in her hand, sur-'rounded by the virgins of her train, 'we are tempted to believe that Mi-'nerva has descended in a human form 'to the earth, and is teaching the po-'lite arts to mankind. She encourages 'others to diligence by her example; 'she sweetens labour, and suspends 'weariness, by the melody of her voice, 'when she sings the mysterious history 'of the gods; and she excels the most 'exquisite painters in the elegance of 'her embroidery. How happy the 'man whom Hymen shall unite with 'her by a gentle hand! What can he 'suffer but her loss? What can he fear 'but to survive her?

'But I take the gods to witness, my 'dear Mentor, that I am ready to de-'part. I shall love Antiope for ever; 'but she shall not delay my return to 'Ithaca a moment. If another should 'possess her, I shall be wretched; yet 'I will leave her. Although I know 'that I may lose her by absence, I will 'not mention my love either to her or 'to her father; for I ought to conceal 'it in my bosom from all but you, till 'Ulysses, again seated upon his throne, 'shall permit me to reveal it. Judge, 'then, my dear Mentor, how much 'my attachment to Antiope differs 'from that passion for Eucharis, by 'which, you remember, both my vir-'tue and reason to have been over-'borne!'

'I am sensible of this difference,' said Mentor: 'Antiope is all gentle-'ness, prudence, and simplicity. Her 'hands do not despise labour; she looks 'forward with a provident forecast; 'she provides for contingencies; she 'dispatches pressing business with silent 'expedition; she is always busy, but 'never confused; for every thing is 'referred to it's proper time and place. 'The elegant regularity of her fa-'ther's household is her glory: a no-'bler distinction than youth and beauty! 'Though the whole is submitted to 'her management, and it is her pro-'vince to reprove, to deny, to spare, 'which make almost every other wo-'man hated, yet she is beloved by the 'whole house; for she discovers nei-'ther passion nor obstinacy, nor levity 'nor caprice, which are so often ble-'mishes in the sex: a glance of her 'eye is a sufficient command; and 'every one obeys from an unwilling-'ness to displease her. She gives par-'ticular directions with exactness and 'precision; and commands nothing 'that cannot be executed: there is 'kindness even in her reproof; and 'she encourages to amendment while 'she blames for misconduct. She is 'the solace of her father's fatigue and 'care; and to her his mind retreats for 'rest, as a traveller, fainting with heat 'in the summer's sun, retreats to the 'shade of a grove, and reposes in luxu-'rious ease upon the downy turf. 'Antiope is, indeed, a treasure that 'would repay the most distant and la-'borious search. Her mind, no more 'than her body, is dishonoured by 'trifling ornaments: her imagination 'is lively, but not uncontrouled; she 'speaks only when it is improper to re-'frain; and in her speech there is an 'artless grace, a soft but irresistible 'persuasion; all listen in silence, and 'she blushes with confusion. The de-'ference and attention with which she 'is heard, make it difficult for her 'modesty not to suppress what she in-'tended to say. We have, indeed, 'heard her speak but seldom; yet you 'once heard her upon an occasion 'which, I am sure, you cannot forget. 'She was one day sent for by her fa-'ther, when he was about to punish 'one of his slaves with exemplary se-'verity: she appeared, with her head 'modestly reclined, and her face co-'vered with a long veil. She spoke; 'but said no more than was just ne-'cessary to appease his anger. At first 'she seemed to take part in his resent-

'ment;

'ment; she then softened it by insensible degrees: at last, she insinuated an 'apology for the offender; and, without wounding the king by the mortifying sense of excessive anger, she 'kindled in his bosom sentiments of justice and compassion. The tumult 'of his mind subsided under an easy 'but irresistible influence, as the yielding waves insensibly lose their undulation, when hoary Nereus is 'soothed into peace by the gentle 'blandishments of his daughter Thetis. Thus will the heart of a husband, one day, correspond with the 'influence of Antiope, though she 'assumes no authority, nor takes advantage of her charms; as the lute 'now answers to her touch, when she 'awakes it to the tenderest strains. 'Antiope is, indeed, worthy of your 'affection, and she is intended for you 'by the gods; but, though your love 'for her is justified by reason, you 'must wait till she is given you by Ulysses. I commend you for having 'concealed your sentiments; and I 'may now tell you, that, if you had 'made any propositions to Antiope, 'they would have been rejected, and 'you would have forfeited her esteem: 'she will enter into no engagement, 'but leaves herself wholly to the disposal of her father. He that hopes 'to be her husband must reverence the 'gods, and fulfil every duty to men. 'I have observed, and has it not been 'observed by you, that she is less seen, 'and that her eyes are more frequently 'fixed upon the ground, than before 'your expedition? She is not a stranger 'to any of your atchievements in the 'war; she is acquainted with your 'birth and your adventures; and she 'knows the endowments which you 'have received from the gods: this 'knowledge has increased her reserve. 'Let us, then, depart for Ithaca: my 'task will be accomplished when I have 'assisted you to find your father, and 'put you in a condition to obtain such 'a wife as might have increased the 'felicity of the golden age. If Antiope, a royal virgin, the daughter 'of Idomeneus, King of Salentum, was 'a keeper of sheep upon the bleak summit of Mount Algidus, the possession 'of Antiope would still be happiness 'and honour.'

END OF THE TWENTY-SECOND BOOK.

THE

THE ADVENTURES OF TELEMACHUS.

BOOK XXIII.

IDOMENEUS, who dreaded the departure of Telemachus and Mentor, formed many pretences to delay them. He told Mentor, that he could not, without his assistance, determine a dispute which had arisen between Diophanes, a priest of Jupiter Conservator, and Heliodorus, a priest of Apollo, concerning the omens that were to be drawn from the flight of birds, and the entrails of victims. 'And why,' said Mentor, 'should you concern yourself about 'sacred things? Leave questions of religion to be decided by the Etrurians, 'who have preserved the most ancient 'oracles by tradition, and who are by 'inspiration interpreters of the gods 'to men. Employ your authority 'only to suppress these disputes in the 'beginning; act with perfect neutrality 'while they continue; and content 'yourself with supporting the decision 'when it shall be made. Remember, 'that kings ought to submit to religion, and not make it: religion is 'from the gods, and above regal authority. If kings concern themselves 'with religion, they do not protect it 'as a divine institution, but degrade it 'to a mere instrument of state policy. 'The power of kings is so great, and 'that of others so little, that religion 'would be in danger of becoming just 'what the sovereign would wish to 'make it, if he should undertake to 'determine any question about it's 'doctrines or duties. Leave, then, 'the decisions implicitly to the friends 'of the gods; and exert your authority only against those who will not 'conform to your determination when 'it is made.'

Idomeneus then complained of the perplexity he suffered from the great number of causes between private persons, which he was pressed with great importunity to decide. 'Decide,' said Mentor, 'all new questions of right, 'by which some general maxim of jurisprudence will be established, or 'some precedent given for the explanation of laws already in force: but 'do not take upon you to determine all 'questions of private property; they 'overwhelm and embarrass you by 'their variety and number; justice 'would necessarily be delayed for your 'single decision; and all subordinate 'magistrates would become useless. 'You would be overwhelmed and confounded; the regulation of petty affairs would leave you neither time 'nor thought for business of importance; and, after all, petty affairs 'would not be regulated. Avoid, 'therefore, a state of such disadvantage and perplexity; refer private 'disputes to subordinate judges, and

'do nothing yourself but what others 'cannot do for you: you then, and 'then only, fulfil the duties of a king.' —'But,' said Idomeneus, 'there are 'many persons of high birth about 'me, who have followed my fortunes, 'and lost great possessions in my ser-'vice: these persons seek some kind of 'recompence for their losses, by ob-'taining certain young women of 'great wealth in marriage; they urge 'me, with incessant importunity, to 'interpose in their behalf, and a single 'word from me would ensure them 'success.'

'It is true,' said Mentor, 'a single 'word from you would be sufficient; 'but that single word would cost you 'too dear. Would you deprive fa-'thers and mothers of the liberty and 'consolation of chusing their sons-in-'law, and, consequently, their heirs? 'This, surely, would reduce them to 'the severest and most abject slavery, 'and make you answerable for all the 'domestick evils of your people. Mar-'riage, at the best, is not the couch of 'unmingled delight: and why should 'you scatter new thorns among the 'down? If you have faithful servants 'to reward, distribute among them 'some unappropriated lands; and give 'them, besides, rank and honours suit-'ed to their merits and condition. If 'more still is necessary, add to these 'pecuniary gratifications from your 'treasury; and make good the defi-'ciency by retrenching your expences: 'but never think of paying your own 'debts with the property of others; 'much less with property transferred 'in violation of the most sacred rights, 'by giving a daughter in marriage 'without the consent of her parents.'

This difficulty being removed, Idomeneus immediately proposed another. 'The Sibarites,' said he, 'complain 'that certain districts, which we have 'given as uncultivated lands among 'the strangers whom we have drawn 'to Salentum, belong to them. Must 'I admit this claim? And shall I not 'encourage other nations to make de-'mands upon our territory if I do?'

'The Sibarites,' said Mentor, 'should not be implicitly believed in 'their own cause; nor is it just to be-'lieve you implicitly in yours.'— 'Upon whose testimony will you then 'depend?' said Idomeneus. 'Upon 'that of neither of the parties,' replied Mentor: 'some neighbouring 'nation, that cannot be suspected of 'partiality to either, must determine 'between you. The Sipontines are 'such a nation: they have no interest 'that is incompatible with yours.'— 'But am I obliged,' said Idomeneus, 'to submit to an umpire? Am I not a 'sovereign prince, to leave the extent 'of his dominions to the decision of 'foreigners?'

'If you resolve to keep the lands in 'question,' answered Mentor, 'you 'must suppose that your claim to them 'is good: if the Sibarites insist upon a 'restoration, they must, on their part, 'suppose their right to be incontestable. 'Your opinions being thus opposite, 'the difference must either be accom-'modated by an umpire mutually 'chosen, or decided by force of arms: 'there is no medium. If you should 'enter a country inhabited by people 'who had neither judge nor magistrate, 'and among whom every family as-'sumed a right of determining diffe-'rences with a neighbouring family 'by violence, would you not deplore 'their misfortune, and think, with 'horror, of the dreadful confusion 'which must arise from every man's 'being armed against his fellow? Can 'you, then, believe that the gods would 'look with less horror upon the earth, 'of which all the inhabitants may be 'considered as one people, if every na-'tion, which is but a more numerous 'family, should assume the right of de-'termining, by violence, all differences 'with a neighbouring nation? An in-'dividual, who possesses his field as an 'inheritance from his ancestors, de-'pends wholly upon the authority of 'the laws, and the judgment of the 'magistrate, for the security of his 'property; and would be severely pu-'nished, as guilty of sedition, if he 'should endeavour to secure by force 'what was given him by right: do 'you, then, believe that kings are at 'liberty to support their pretensions by 'violence, without having first tried 'what could be done by expedients 'more consonant to reason and hu-'manity? Is not justice yet more sa-'cred and inviolable, as an attribute 'of kings, when it has whole nations 'for it's object, than as a private vir-'tue in an individual, when it relates

'only to a ploughed field? Is he a 'villain and a robber who ſeizes only 'a few acres? and is he juſt, is he a 'hero, who wreſts whole provinces 'from their poſſeſſor? If men are ſub-'ject to prejudice, partiality, and er-'ror, with reſpect to trifling concerns 'of private property, is it probable 'that they ſhould be leſs influenced 'by ſuch motives in affairs of ſtate? 'Should we rely upon our own judg-'ment, where it is moſt likely to be 'biaſſed by paſſion? And ſhould not 'error be moſt dreaded where it's con-'ſequences will be moſt fatal? The 'miſtake of a prince, with reſpect to 'his own pretenſions, is the cauſe of 'revenge, famine, and maſſacres; of 'irreparable loſs to the preſent gene-'ration, and of ſuch depravation of 'manners, as may extend calamity to 'the end of time. A king knows that 'he is always ſurrounded by flatterers; 'ſhould he not, therefore, ſuppoſe that, 'upon ſuch occaſions, he will be flat-'tered? If he leaves his differences to 'arbitration, he ſhews himſelf candid, 'equitable, and diſpaſſionate: he ſtates 'the reaſons upon which his claim is 'founded; the umpire is an amicable 'mediator, not a rigorous judge; and, 'though his determinations do not 'compel implicit obedience, yet the 'greateſt deference ſhould be paid to 'them. He does not pronounce ſen-'tence like a judge, from whoſe au-'thority there is no appeal; but he 'propoſes expedients: and, by his ad-'vice, the parties make mutual con-'ceſſions for the preſervation of peace. 'If war is at laſt inevitable, notwith-'ſtanding the king's utmoſt endea-'vours to avoid it, he will at leaſt have 'ſecured the teſtimony of a good con-'ſcience, the eſteem of his neighbours, 'and the protection of the gods.' Ido-meneus felt the force of this reaſon-ing; and conſented that the Sipontines ſhould mediate between him and the Sibarites.

The king, finding theſe expedients to prevent the departure of the two ſtrangers ineffectual, endeavoured to detain them by a ſtronger tie. He had obſerved the attachment of Telema-chus to Antiope; and he hoped that, by ſtrengthening this, he might accom-pliſh his purpoſe. When he gave an entertainment, therefore, he frequently commanded his daughter to ſing: ſhe obeyed from a ſenſe of duty; but it was with ſuch regret and confuſion as made it eaſy to perceive how much ſhe ſuffered by her obedience. Idomeneus went ſo far as to intimate his deſire, that the ſubject of her ſong might be the victory which had been obtained over the Daunians and Adraſtus: but ſhe could not be prevailed upon to ſing the praiſes of Telemachus; ſhe de-clined it with modeſt reſpect; and her father thought fit to acquieſce. There was ſomething in her voice inexpreſ-ſibly tender and ſweet: Telemachus felt all it's power; and his emotion was too great to be concealed. Ido-meneus remarked it with pleaſure; but Telemachus appeared not to perceive his deſign: he could not quench the ſenſibility of paſſion; but reaſon pre-cluded it's effects. He was no longer that Telemachus, whom Love, the ty-rant of the mind, had once held cap-tive in the iſland of Calypſo: while Antiope ſung he was ſilent; and, as ſoon as the ſong was over, he turned the converſation to ſome other ſub-ject.

The king being again diſappointed, reſolved to give his daughter the plea-ſure of a great hunting-match. She declined the ſport, and entreated, with tears, to be left behind; but the com-mands of Idomeneus were peremptory, and ſhe was obliged to obey. She was mounted upon a fiery ſteed, which, like thoſe that Caſtor had trained to war, diſdained the ground, and was impa-tient of the rein: yet ſhe governed him with ſuch eaſy negligence, that he ſeemed to move by the ſecret impulſe of her will. A train of virgins fol-lowed her with that ardour which is the diſtinction and felicity of youth; and ſhe might have been taken for Diana with her nymphs. The king followed her inceſſantly with his eye; and, while he gazed upon his child, forgot the paſt misfortunes of his life: ſhe fixed alſo the attention of Telemachus, who was more touched with her modeſty than with the graces of her perſon, or her dexterity in the field.

The dogs gave chace to a wild boar of an enormous ſize. He was more furious than that of Calydon: the briſtles of his back were as rigid as iron, and as ſharp and long as a dart; his eyes ſeemed to ſparkle with fire, and to be ſuffuſed with blood; his breath

breath was heard at a remote diſtance, like the hoarſe murmurs of rebellious winds when Æolus recals them to his cave, that the tempeſt may ceaſe; his long tuſks were crooked like a ſickle; nor could the trees of the foreſt ſtand before them. He gored all the dogs that had courage to approach him; and the boldeſt hunters that purſued him were afraid he ſhould be overtaken: yet Antiope, who in the courſe was ſwifter than the wind, came up and attacked him; ſhe threw a javelin at him, which wounded him in the ſhoulder; the blood guſhed out in a torrent, and he turned upon his adverſary with new fury. The horſe of Antiope, however bold and ſpirited, ſhuddered, and drew back: the monſter then ruſhed againſt him, and the ſhock was like that of the ponderous engines that overturn the bulwarks of the ſtrongeſt city; the horſe could not ſuſtain it, and fell. Antiope was now upon the ground, in a ſituation that left her no power to avoid the tuſks of the furious animal whom ſhe had provoked: but Telemachus, whoſe attention had been engroſſed by her danger, was already diſmounted; and, with a rapidity ſcarce leſs than that of lightning, threw himſelf between her and the boar, that was foaming to revenge his wound. The prince inſtantly plunged a hunting-ſpear in his body; and the horrid monſter fell, agonized with fury, to the ground.

Telemachus cut off the head, which aſtoniſhed the hunters, and was ſtill terrible when nearly viewed: he preſented it immediately to Antiope, who bluſhed, and conſulted the eyes of Idomeneus to know what ſhe ſhould do. Idomeneus, who had been terrified at her danger, and was now tranſported with joy at her deliverance, made a ſign that ſhe ſhould accept the preſent: ſhe took it, therefore, with an elegant acknowledgment. 'I receive from you 'with gratitude,' ſaid ſhe, 'a more 'valuable gift; I am indebted to you 'for my life.' The moment ſhe had ſpoken, ſhe feared ſhe had ſaid too much, and fixed her eyes upon the ground. Telemachus, who perceived her confuſion, could only reply—'How 'happy is the ſon of Ulyſſes, to have 'preſerved a life ſo precious! How 'much more happy if he could unite 'it with his own!' Antiope made no anſwer; but mixed haſtily with her young companions, and immediately remounted her horſe.

Idomeneus would immediately have promiſed his daughter to Telemachus; but he hoped that, in a ſtate of uncertainty, his paſſion would ſtill increaſe, and that the hope of enſuring his marriage would prevent his departure from Salentum. Such were the principles upon which Idomeneus reaſoned: but the gods deride and diſappoint the wiſdom of men; the very project that was formed to detain Telemachus haſtened his departure. That tumult of love, and hope, and fear, which he now felt in his breaſt, made him juſtly diſtruſt his reſolution. Mentor laboured with double diligence to revive his deſire of returning to Ithaca; and the veſſel being now ready, he alſo preſſed Idomeneus to diſmiſs them. Thus the life of Telemachus being every moment regulated by the wiſdom of Mentor, with a view to the conſummation of his glory, he was ſuffered to remain no longer at any place than was neceſſary to exerciſe his virtues, and add experience to knowledge.

Mentor, as ſoon as Telemachus arrived, had given orders that a veſſel ſhould be got ready. Idomeneus had ſeen the preparations with inexpreſſible regret; and, when he perceived that the gueſts, from whom he had derived advantages ſo numerous and important, could be detained no longer, he gave himſelf up to melancholy and deſpair: he ſhut himſelf up in the innermoſt receſſes of his palace, and endeavoured to ſoothe his anguiſh by venting it in ſighs and tears. He forgot that nature was to be ſuſtained with food, and no interval of tranquillity was beſtowed by ſleep; his health gradually declined, and the ſecret anxiety of his heart conſumed him: he withered like a ſtately tree which covers the earth with it's ſhadow, but is gnawed by a worm at the root; the winds, in their fury, may have attacked it in vain, the earth may have nouriſhed it with delight, and it may have been ſpared in reverence by the axe; but if the latent miſchief is not diſcovered, it will fade; it's leaves, which are it's honours, will be ſcattered in the duſt; and the trunk and branches only, rifted and ſapleſs, will

remain. Such, in appearance, was Idomeneus, the victim of inconsolable grief.

Telemachus was tenderly affected at his distress, but did not dare to speak to him; he dreaded the day of departure, and was always busied in finding pretences for delay: but he was at length delivered from this state of embarrassment and suspense by Mentor. 'I am glad,' said he, 'to see this alteration in your temper: you were 'by nature obdurate and haughty, sensible only to your own convenience 'and interests; but you are now softened into humanity, and your own 'misfortunes have taught you to compassionate the sufferings of others. 'Without this sympathy there can be 'neither goodness nor virtue, nor ability to govern: but it must not be 'carried to excess, nor suffered to degenerate into feminine softness. I 'would myself solicit Idomeneus to 'dismiss you, and spare you the embarrassment of so painful a conversation; but I am unwilling that a 'false shame, and unmanly timidity, 'should predominate in your breast. 'You must learn to blend fortitude 'and courage with the tenderness and 'sensibility of friendship: you should 'preserve an habitual fear of giving 'unnecessary pain. When you are 'compelled to grieve any man, you 'should participate his sorrow, and 'make the blow fall lightly which 'you cannot avert.'—'That an inevitable stroke may be thus lightened,' said Telemachus, 'is the reason why 'I wish that Idomeneus should be acquainted with our departure rather by 'you than myself.'

'My dear Telemachus,' said Mentor, 'you mistake your motive. You 'are like all other children of royalty, 'whose passions have been flattered, 'and their wishes prevented, in their 'earliest youth; they expect that every 'thing should be managed so as to coincide with their desires, and that the 'laws of Nature should be subservient 'to their will; yet they have not resolution to oppose any man to his face. 'They avoid an opposition, not in tenderness to others, nor from a principle of benevolence that fears to give 'pain, but from a regard to their own 'convenience and gratification: they 'cannot bear to be surrounded with 'mournful or discontented countenances; and are touched with the miseries of men, only as objects disagreeable to their eye: they will not hear 'of misfortune, because it is a disgustful subject; and, lest their fancy 'should be offended, they must be told 'that all is prosperity and happiness; 'they are surrounded with delights, 'and will neither see nor hear any 'thing that may interrupt their joy. 'If misconduct is to be reproved, 'error detected, importunity repressed, 'false claims opposed, or factious turbulence controuled, they will always 'depute another for the purpose, rather than declare their own will with 'that gentle firmness which enforces 'obedience without kindling resentment. They will tamely suffer the 'most unreasonable favours to be extorted, and the most important affairs 'to miscarry, rather than determine for 'themselves against the opinion of 'those who are continually about them. 'This weakness is easily discovered, 'and every one improves it to his advantage; every request becomes in 'effect a demand; it is urged with the 'most pertinacious and troublesome 'importunity; and is granted, that importunity may be troublesome no 'more. The first attempt upon the 'prince is by flattery; by this designing parasites recommend themselves 'to favour: but they are no sooner 'trusted to serve, than they aspire to 'govern; they rule their lord by the 'very power they have derived from 'him; their bridle is in his mouth, 'and their yoke upon his shoulders; 'he groans under it, and sometimes he 'makes an effort to throw it off; this 'effort is soon remitted, and he bears 'the yoke to his grave; he dreads the 'appearance of being governed, yet 'tamely suffers the reality. To be governed is, indeed, necessary to such 'princes; for they resemble the feeble 'branches of a vine, which, not being 'able to support themselves, always 'creep round the trunk of some neighbouring tree. I must not suffer you, 'O Telemachus, to fall into this state 'of imbecillity, which cannot fail to 'render you wholly unfit for command. Though you dare not speak 'to Idomeneus, lest you should wound 'your sensibility, you will yet have no 'sense of his affliction when the gates

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'of Salentum are behind you; you are 'even now leſs melted by his grief than 'embarraſſed by his preſence. Go, 'then, and ſpeak to him for yourſelf: 'learn upon this occaſion to unite the 'tender and the firm; let him ſee that 'you leave him with regret, but that 'you are determined to leave him.'

Telemachus did not dare to oppoſe Mentor, nor yet to ſeek Idomeneus; he was aſhamed of his timidity, and yet unable to ſurmount it; he heſitated, he went forward a few ſteps, and then returned to Mentor with ſome new pretence for delay. He was about to ſpeak; but the very look of Mentor deprived him of the power, and ſilently confuted all that he would have ſaid. 'Is this, 'then,' ſaid Mentor with a ſmile of diſdain, 'the conqueror of the Dau-'nians, the deliverer of Heſperia? Is 'this the ſon of the wiſe Ulyſſes, who 'is to ſucceed him as the oracle of 'Greece? And does he not dare to tell 'Idomeneus, that he can no longer de-'lay his return to his country, where 'he hopes once more to embrace his fa-'ther?—O wretched Ithaca! how great 'will be thy misfortune, if thou art 'one day to be governed by a prince 'who is himſelf a ſlave to an unworthy 'ſhame; and who, to gratify his weak-'neſs in the lighteſt trifle, will ſacri-'fice the moſt important intereſt!—Re-'mark now, the difference between the 'ſedate fortitude of the cloſet and the 'tumultuous courage of the field. You 'feared not the arms of Adraſtus, yet 'are intimidated by the grief of Ido-'meneus: this inequality often brings 'diſhonour upon thoſe princes who 'have been diſtinguiſhed by the nobleſt 'atchievements; after they have ap-'peared heroes in battle, they have 'been found leſs than men in common 'occurrences, in which others have 'been conſiſtent and ſteady.'

Telemachus, feeling the force of theſe truths, and ſtung with the reproach they contained, turned abruptly away, and debated no longer even with himſelf. But when he approached the place where Idomeneus was ſitting, pale and languiſhing, his eyes fixed upon the ground, and his heart overwhelmed with ſorrow, they became, in a moment, afraid of each other; they did not dare to interchange a look, and their thoughts were mutually known without language; each dreaded that the other ſhould break ſilence; and in this painful ſuſpenſe both burſt into tears. At length Idomeneus, preſſed by exceſs of anguiſh, cried out—'Why 'ſhould we ſeek Virtue, ſince thoſe 'who find her are thus wretched! I am 'made ſenſible of my weakneſs, and 'then abandoned to it's effects. Be it 'ſo; and let the paſt calamities of my 'life return. I will hear no more of 'good government; I know not the 'art, and am weary of the labour.—'But as for you, Telemachus, whi-'ther would you go? To ſeek your 'father is vain; for among the living 'he is not to be found: Ithaca is in 'poſſeſſion of your enemies, who will 'deſtroy you if you return, and one of 'whom is now certainly the huſband 'of your mother. Be content, there-'fore, to continue at Salentum; my 'daughter ſhall be your wife, and my 'kingdom your inheritance. Your 'power here, even while I live, ſhall 'be abſolute, and my confidence in you 'without limits. If theſe advantages 'are unworthy of your acceptance, at 'leaſt leave me Mentor; Mentor is 'my laſt reſource. Speak! anſwer me! 'Let not your heart be ſteeled againſt 'me, nor deny your pity to the moſt 'unfortunate of men! Alas, you are 'ſtill ſilent; the gods are ſtill inexora-'ble: I feel more ſenſibly their reſent-'ment at Salentum than at Crete; and 'the loſs of Telemachus wounds me 'deeper than the death of my ſon!'

Telemachus replied, in a timid and faltering tone—'My departure from 'Salentum is not choice, but fate. I 'am commanded to Ithaca by the 'gods; their wiſdom is communicated 'to Mentor, and Mentor has urged my 'departure in their name. What then 'can I do? Should I renounce my fa-'ther, my mother, and my country, 'that ſhould be yet dearer than both? 'As I am born to royalty, a life of 'eaſe and pleaſure muſt not be my 'portion; nor muſt inclination be my 'guide. With your kingdom, I ſhould 'poſſeſs more wealth and power than 'my father's can beſtow: but I 'ought to prefer what the gods have 'decreed me, to what your bounty has 'offered in it's ſtead. If Antiope was 'my wife, I ſhould think myſelf too 'happy to deſire your kingdom; but 'that I may deſerve Antiope, I muſt 'go whither I am called by duty, and

'ſhe

'she must be demanded for me by my 'father. Did you not promise to send 'me back to Ithaca? And was it not 'under this promise that I marched 'against your enemy Adrastus with 'the army of the allies? And is it not 'now time that I should attend to my 'own interest, and endeavour to redress 'the misfortunes of my family? The 'gods, who have given me to Mentor, 'have also given Mentor to the son of 'Ulysses, that, guided by his wisdom, 'he might fulfil their purpose: would 'you, therefore, have me lose Mentor, 'when all but Mentor is lost already? 'I have now no certain portion, retreat, 'or parent, or country. One man, 'distinguished for virtue and for wis-'dom, is all that remains; and this, 'indeed, is the most valuable donation 'of Jove: judge, then, if I can re-'nounce the bounty, and consent to be 'totally destitute and forlorn. I would 'cease to be, rather than be thus: life 'itself is of less value than a friend; 'take my life, therefore, but leave me 'Mentor!'

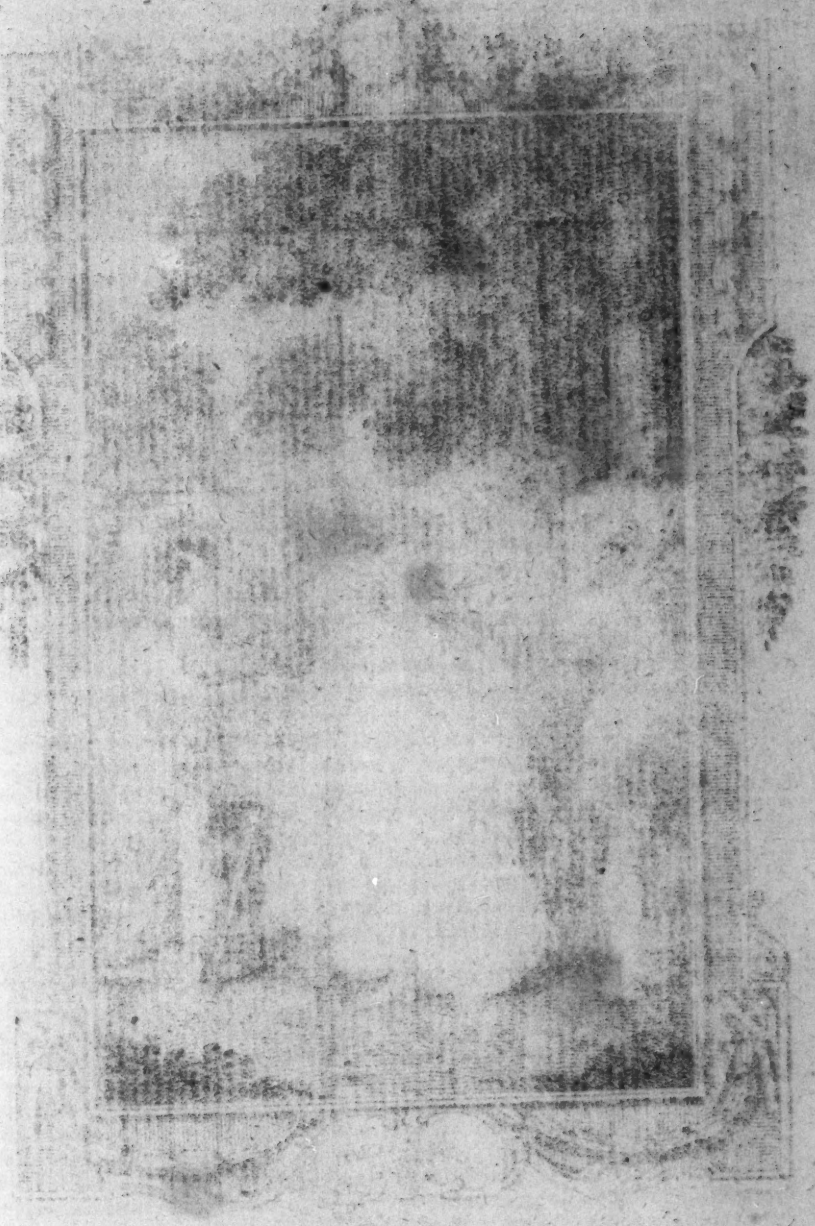
While Telemachus was thus speak-ing, his voice became stronger, and his timidity vanished. Idomeneus could not acquiesce, though he knew not what to reply; and, being unable to speak, he endeavoured to excite pity by looks and gestures of distress.

At this moment he perceived Men-tor, who addressed him in a solemn tone, but without severity. 'Do not 'give way,' said he, 'to unreasonable 'sorrow. We leave you; but we leave 'you to that wisdom which presides in 'the counsels of the gods. Remem-'ber, with gratitude, that we were 'sent, by the direction of that wisdom, 'to correct your errors, and preserve 'your state. We have restored Philo-'cles; and he will serve you with fide-'lity: reverence for the gods, delight 'in virtue, love for the people, and 'compassion for the wretched, will be 'always predominant in his bosom. 'Listen to his advice, and employ him 'without jealousy or distrust. The 'most important service he can render 'you is to tell you your faults without 'disguise or palliation; require this 'service of him, therefore, in the first 'place. A good king is distinguished 'by the noblest fortitude: he fears not 'the monitor in the friend, nor shrinks 'from the sight of his own failings. If 'you are endowed with this fortitude, 'you have nothing to fear from our 'absence; the felicity of your life is 'secure: but if flattery, which steals 'it's winding way like a serpent, 'should once more get access to your 'heart, and render you suspicious of 'disinterested counsel, you are undone. 'Pine no longer in voluntary subjec-'tion to sorrow; but follow virtue 'with the utmost effort of your mind. 'I have instructed Philocles to lighten 'your cares, and deserve your confi-'dence; and I will be answerable for 'his integrity. The gods have given 'him to you, as they have given me 'to Telemachus: the destiny which 'they have allotted us we should ful-'fil boldly; for to regret it is vain. 'If my assistance should be necessary, 'after I have restored Telemachus to 'his father and his country, I will re-'turn: and what could give me more 'sensible delight? I seek for myself 'neither wealth nor power; and I wish 'only to assist others in the search of 'justice and virtue. To you I have a 'particular attachment; for the gene-'rous confidence of your friendship can 'never be forgotten.'

While Mentor was speaking, Ido-meneus became conscious to a sudden and pleasing change; he felt his pas-sions subside into peace, as the waves sink to rest, and the tempest is hushed to silence, when the father of the deep lifts his trident against them. Nothing now remained but a kind of tender re-gret; something that was rather a soft and soothing melancholy than grief; and courage, hope, virtue, and confi-dence in the gods, began once more to kindle in his bosom.

'Well then, my dear Mentor,' said he, 'I must lose all, and be content: 'let me, however, be still present to 'your mind. When you shall have 'arrived in Ithaca, where the reward 'of wisdom shall fill all your wishes, 'remember that Salentum is your own 'work, and that Idomeneus, inconso-'lable for your loss, had no hope but 'in your return.—Farewel, O son of 'Ulysses! my ports shall detain you 'no more: the gods reclaim the trea-'sure which they lent; and it is my duty 'to comply.—Farewel, Mentor, the 'greatest and wisest of men! If such 'excellence as thine is within the li-'mits of our nature, and thou art not

'a divinity



Stothard del. Angus sculp.

pl. 215.

Plate VI. Published as the Act directs by Harrison & Co. Jan.ry 25. 1785.

'a divinity that haſt aſſumed the form,
'to call ſtrength from weakneſs, and
'from ſimplicity wiſdom; be ſtill the
'guide and guardian of Telemachus,
'who is more fortunate to be thy
'charge than to be the conqueror of
'Adraſtus. I diſmiſs you both: I will
'reſtrain my words; my ſighs are in-
'voluntary, and may therefore be for-
'given.—Go, live together; and toge-
'ther be happy! I have nothing left
'but the remembrance that I once
'ſhared your felicity: the golden mo-
'ments are paſt, and I knew not their
'value; they fled in haſte, alas! and
'they will never return! I have poſ-
'ſeſſed you; but the joy is vaniſhed!
'I now ſee you, but I ſhall ſee you no
'more!'

Mentor took this opportunity to withdraw: he embraced Philocles, who burſt into tears, and was unable to ſpeak. Telemachus would have taken hold of Mentor's hand, that he might have quitted that of Idomeneus; but Idomeneus, placing himſelf between them, went towards the port: he gazed upon them by turns; he ſighed; and he frequently began to ſpeak; but his voice faltered, and he left the ſentence unfiniſhed.

And now they heard, in a confuſed murmur, the voices of the mariners that crouded the ſhore; the cordage was ſtretched, the ſails were made ready, and a favourable gale ſprung up. Telemachus and Mentor, with tears in their eyes, took leave of the king, who held them long in his arms, and followed them with his eyes as far as they could be ſeen.

END OF THE TWENTY-THIRD BOOK.

THE

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XXIV.

THE ſails now ſwell with the breeze, and the ſhore ſeems to retreat: the pilot perceived at a diſtance the promontory of Leucate, which conceals it's ſummit in hoary miſts, that are blown round it by the freezing whirlwind; and the Acroceraunian mountains, which ſtill lift their preſumptuous brows to Heaven, though blaſted ſo often by the bolts of Jove.

'I believe,' ſaid Telemachus to Mentor, during the voyage, 'that I 'now perfectly underſtand the maxims 'of government that you have given 'me. They appeared at firſt like the 'confuſed images of a dream; but, 'by degrees, they became clear and 'diſtinct: ſo all objects appear obſcure 'and cloudy at the firſt dawn of the 'morning; but, at length, they riſe 'gradually, like a new creation out of 'chaos; as the light, increaſing by in-'ſenſible degrees, diſſipates the miſt 'that ſurrounds them, defines their 'true figure, and tinges them with 'their proper hue. I am perſuaded 'that the great ſecret of government 'is to diſtinguiſh the different cha-'racters of men, to ſelect them for 'different purpoſes, and allot each to 'the employment which is moſt ſuited 'to his talents; but I am ſtill to learn 'how characters are thus to be diſtin-'guiſhed.'

'Mankind,' replied Mentor, 'to 'be known, muſt be ſtudied; and to be 'ſtudied, they muſt frequently be ſeen 'and talked to. Kings ought to con-'verſe with their ſubjects, hear their 'ſentiments, and conſult them: they 'ſhould alſo truſt them with ſome 'ſmall employment, and take an ac-'count how they diſcharge it, in order 'to judge whether they are capable of 'more important ſervice. By what 'means, my dear Telemachus, did you 'acquire your knowledge in horſes? 'Was it not by ſeeing them frequently, 'and converſing with perſons of expe-'rience concerning their excellencies 'and defects? In the ſame manner 'converſe with the wiſe and good, who 'are grown old in the ſtudy of human 'nature, concerning the defects and 'excellencies of men. You will thus 'inſenſibly acquire a nice diſcernment 'of character, and know what may be 'expected from every man that falls 'under your obſervation. How have 'you been taught to diſtinguiſh the 'poet from the mere writer of verſes, 'but by frequent reading, and conver-'ſation with perſons who have a good 'taſte for poetry? And how have you 'acquired judgment in muſick, but 'by the ſame application to the ſub-

'ject?

'ject? How is it poſſible that men 'ſhould be well-governed if they are 'not known? And how can the know-'ledge of men be acquired but by liv-'ing among them? But ſeeing them in 'publick, where they talk of indiffe-'rent ſubjects, and ſay nothing even 'of them that has not been premedi-'tated, is by no means living among 'them: they muſt be ſeen in private; 'their latent ſentiments muſt be traced 'to the ſecret receſſes of the heart; 'they muſt be viewed in every light; 'all their depths and ſhallows muſt be 'tried, and their principles of action 'aſcertained. But, to form a right 'judgment of mankind, it is princi-'pally neceſſary to know what they 'ought to be: a clear and definite idea 'of real merit is abſolutely neceſſary 'to diſtinguiſh thoſe who have it from 'thoſe who have it not. Men are con-'tinually talking of virtue and merit; 'but there are few who know preci-'ſely what is meant by either: they 'are ſplendid terms indeed; but, with 'reſpect to the greateſt part of thoſe 'who take a pride in perpetually re-'peating them, of uncertain ſignifi-'cation. Juſtice, reaſon, and virtue, 'muſt be reſolved into ſome certain 'principles before it can be deter-'mined who are juſt, reaſonable, and 'virtuous: the maxims of a wiſe and 'good adminiſtration muſt be known 'before thoſe who adopt them can be 'diſtinguiſhed from thoſe who ſubſti-'tute falſe refinement, and political 'cunning, in their ſtead. To take the 'dimenſions of different bodies, we 'muſt have a ſtandard meaſure; to 'judge of qualities and characters, we 'muſt have ſome fixed and invariable 'principles, to which they may be re-'ferred. We muſt know preciſely 'what is the great purpoſe of human 'life, and to what end the government 'of mankind ſhould be directed: the 'ſole end of all government is to ren-'der mankind virtuous and happy; 'and, with this great end, the notion 'that a prince is inveſted with the 'regal power and authority for his 'own ſake is wholly incompatible. 'This notion can only gratify the 'pride of a tyrant: a good king lives but 'for his people, and ſacrifices his own 'eaſe and pleaſure to their advantage. 'He whoſe eye is not invariably fixed 'upon this great end, the publick 'good, if in any inſtance he attains it, 'will attain it by chance; he will float 'on the ſtream of time, like a ſhip in 'the ocean, without a pilot, the ſtars 'unmarked, and the ſhores unknown; 'in ſuch a ſituation is it poſſible to 'avoid ſhipwreck?

'It frequently happens that princes, 'not knowing in what virtue conſiſts, 'know not what they ought to ſeek in 'mankind: they miſtake virtue for 'auſterity; it offends them, by appear-'ing to want complacency, and to 'affect independence; and, touched at 'once with fear and diſguſt, they turn 'from it to flattery. From this mo-'ment, ſincerity and virtue are to be 'found no more; the prince is ſeduced 'by a phantom of falſe glory, which 'renders him unworthy of the true: 'he perſuades himſelf that there is no 'ſuch thing as virtue upon the earth; 'for, though the good can diſtinguiſh 'the wicked, the wicked cannot diſ-'tinguiſh the good; and what they 'cannot diſtinguiſh they ſuppoſe not 'to exiſt. They know enough to ren-'der them ſuſpicious; but, not know-'ing more, they ſuſpect all alike: they 'retire from the publick eye, and im-'mure themſelves in their palaces; they 'impute the moſt caſual trifles to craft 'and deſign; they are a terror to man-'kind, and mankind is a terror to 'them; they love darkneſs, and diſ-'guiſe their characters; which, how-'ever, are perfectly known. The ma-'lignant curioſity of their ſubjects pe-'netrates every veil, and inveſtigates 'every ſecret; but he that is thus 'known by all knows nobody: the 'ſelf-intereſted wretches that ſurround 'him rejoice to perceive that he is in-'acceſſible; and a prince that is in-'acceſſible to men is inacceſſible to 'truth. Thoſe who avail themſelves 'of his blindneſs are buſy to calumni-'ate or to baniſh all who would open 'his eyes: he lives in a kind of ſavage 'and unſociable magnificence, always 'the dupe of that impoſition which he 'at once dreads and deſerves. He that 'converſes only with a ſmall number, 'almoſt neceſſarily adopts their paſ-'ſions and their prejudices; and from 'paſſions and prejudices the beſt are 'not free: he muſt alſo receive his 'knowledge by report; and therefore 'lie at the mercy of tale-bearers; a 'deſpicable and deteſtable race, who

'are nouriſhed by the poiſon that deſtroys others; who make what is little great, and what is blameleſs criminal; who, rather than not impute evil, invent it; and who, to anſwer their own purpoſes, play upon the cauſeleſs ſuſpicion and unworthy curioſity of a weak and jealous prince.

'Let the great object of your knowledge, therefore, O my dear Telemachus! be man. Examine him; hear one man's opinion of another; try them by degrees; truſt implicitly to none; and profit by your own experience, when you ſhall have been deceived in your judgment, which ſometimes will certainly happen. Wicked men diſguiſe themſelves with too much art to be always detected; form your opinion of others, therefore, with caution; and do not haſtily determine either that they are bad or good; for, in either caſe, a miſtake may be dangerous: and thus, even from error, you will derive wiſdom. When you find a man of virtue and abilities, do not uſe him only, but truſt him; for ſuch men love that others ſhould appear ſenſible of their merit, and ſet a much higher value upon confidence and eſteem than pecuniary rewards. But do not endanger their virtue by truſting them with abſolute power; for many men, who have ſtood againſt common temptations, have fallen, when unlimited authority and boundleſs wealth have brought their virtue to a ſeverer teſt. The prince who ſhall be ſo far favoured of the gods as to find two or three whoſe wiſdom and virtue render them worthy of his friendſhip, will, by their means, find others of the ſame characters to fill the inferior departments of ſtate: and thus, by the few that he can truſt, he will acquire the knowledge of others, whom his own eye could never reach.'

'But I have often heard,' ſaid Telemachus, 'that men of ability ſhould be employed, even though virtue be wanting.'—'The ſervice of ſuch men,' replied Mentor, 'is ſometimes neceſſary. When a nation is in a ſtate of tumult and diſorder, authority is often found in the hands of wicked and deſigning men, who are poſſeſſed of important employments, from which they cannot immediately be removed; and have acquired the confidence of perſons in power, who muſt not abruptly be oppoſed; nor muſt they be abruptly oppoſed themſelves, leſt they ſhould throw all things into irremediable confuſion: they muſt be employed for a time; but care muſt conſtantly be taken to leſſen their importance by degrees; and, even while they are employed, they muſt not be truſted. He that truſts them with a ſecret inveſts them with power, of which from that moment he will be the ſlave: by this ſecret, as with a chain, he will be led about at pleaſure; and, however he may regret his bondage, he will find it impoſſible to be free. Let them negociate ſuperficial affairs, and be treated with attention and kindneſs; let them be attached to their duty even by their paſſions, for by their paſſions only they can be held: but let them never be admitted to ſecret and important deliberations. Some ſpring ſhould be always ready to put them in motion when it is fit they ſhould act; but a king ſhould never truſt them with the key either of his boſom or his ſtate. When the publick commotion ſubſides, and government is regularly adminiſtered by men of approved integrity and wiſdom, the wicked, whoſe ſervices were forced upon their prince for a time, will inſenſibly become unneceſſary and inſignificant; but even then they ſhould be well treated; for to be ungrateful, even to the wicked, is to be like them: but in all kindneſs ſhewed to ſuch characters, there ſhould be a view to their amendment; ſome of their faults ſhould be overlooked as incident to human infirmity; but the king's authority ſhould be gradually reſumed, and thoſe miſchiefs prevented which they would openly perpetrate if not reſtrained. It muſt, however, be confeſſed, that, after all, the neceſſity of uſing wicked men as inſtruments of doing good, is a misfortune; and, though it is ſometimes inevitable, it ſhould be remedied as ſoon as poſſible. A wiſe prince, who has no wiſh but to eſtabliſh order, and diſtribute juſtice, will ſoon find honeſt men, of ſufficient ability to effect his purpoſes; and be able to ſhake off the fraudulent and crafty, whoſe characters diſgrace the beſt ſervice they can perform.

'But

'But it is not enough for a king to find good ſubjects; he muſt make them.'—'That,' ſaid Telemachus, 'muſt ſurely be an arduous taſk.'—'Not at all,' replied Mentor: 'the very ſearch after virtue and abilities will produce them; for rewards, well beſtowed, will excite univerſal emulation. How many languiſh in idleneſs and obſcurity, who would become diſtinguiſhed, if the hope of fortune was to excite them to labour? And how many, deſpairing to riſe by virtue, endeavour to ſurmount the diſtreſſes of poverty by vice? If you diſtinguiſh genius and virtue by rewards and honours, your ſubjects will excel in both characters, by a voluntary and vigorous effort of their own: and how much farther may you carry that excellence, by gradually bringing forward the merit that is thus produced, and advancing thoſe that appear capable of publick and important ſervice, from the loweſt to the higheſt employments? You will exerciſe their various talents; and bring the extent of their underſtanding, and the ſincerity of their virtue, to the teſt. Thoſe who fill the great offices of ſtate will then have been brought up under your own eye, in lower ſtations; you will have followed them through life, ſtep by ſtep; and you will judge of them, not from their profeſſions, nor from a ſingle act, but the whole tenor of their conduct.'

While Mentor and Telemachus were engaged in this converſation, they perceived a Phæacian veſſel, which had put into a little iſland wholly deſolate, and ſurrounded by craggy precipices of an enormous height. It was at this time a dead calm, ſo that the zephyrs themſelves ſeemed to hold their breath: the whole ſurface of the ſea was bright and ſmooth as a mirror; the ſails, which clung to the maſt, could no longer impel the veſſel in it's courſe; and the rowers, exhauſted with labour, endeavoured to ſupply the deficiency of the gale in vain. It became therefore abſolutely neceſſary to go on ſhore at this place, which was rather a rock of the ſea than an habitation for men; and, at another time, it could not have been approached without the utmoſt danger. The Phæacians, who were waiting for a wind, were not leſs impatient of delay than the mariners of Salentum, who had the conduct of Telemachus and Mentor. As ſoon as Telemachus was on ſhore, he advanced over the crags, towards ſome of theſe people, who had landed before him; and enquired of the firſt man he met, whether he had ſeen Ulyſſes, the King of Ithaca, at the palace of Alcinous.

It happened, that the perſon to whom he addreſſed himſelf was not a Phæacian, but was a ſtranger, whoſe country was unknown: he was of a majeſtick deportment, but appeared ſorrowful and dejected. When he was accoſted, he was loſt in thought, and ſeemed not to hear the queſtion that was aſked him; but ſoon recollecting himſelf, he replied—'You ſuppoſe that Ulyſſes has 'been ſeen in the iſland of the Phæacians; and you are not miſtaken; he 'was received at the palace of Alcinous, as at a place where the gods are 'reverenced, and the duties of hoſpitality fulfilled: but he ſoon after left 'that country, where you will now 'ſeek him in vain. He ſet out, that 'he might once more ſalute his houſehold gods in Ithaca, if the ſuperior 'powers ſhall forget their anger, and 'vouchſafe the bleſſing.'

The ſtranger pronounced theſe words in a mournful voice, and immediately ruſhed into a wild thicket upon the top of a rock; where, fixing his eyes upon the ſea, he ſeemed deſirous of ſolitude, and impatient to depart. Telemachus remarked him with great attention; and the more he gazed, the greater were his emotion and aſtoniſhment. 'The an'ſwer of this ſtranger,' ſaid he to Mentor, 'is that of a man ſo abſorbed 'in affliction, as ſcarce to take cogni'zance of external objects. The un'fortunate have my pity, for I am my'ſelf unfortunate; and, for this man 'I am particularly intereſted, without 'knowing why: he has not treated me 'with courteſy, he ſeemed to pay no 'attention to what I ſaid, and he ſcarce 'vouchſafed me an anſwer; yet I can'not but wiſh that his misfortunes 'were at an end.'

'See, then,' ſaid Mentor with a ſmile, 'what advantage is derived from 'the calamities of life; they humble 'the pride of greatneſs, and ſoften in'ſenſibility to compaſſion. Princes, 'who have been fatally flattered with 'perpetual proſperity, imagine them'ſelves to be gods; if they have an idle

'wish to be gratified, they expect 'mountains to sink, and seas to vanish; 'they hold mankind as nothing, and 'would have all nature the mere in-'strument of their will: when they 'hear of misfortune, they scarce un-'derstand the term; with respect to 'them, misfortune is a dream; and 'they know not the difference between 'good and evil. Affliction only can 'teach them pity; and give them, for 'the adamant in their bosom, the heart 'of a man: when they are afflicted, 'they become sensible that they parti-'cipate a common nature with others, 'to whom they should administer the 'comfort of which they feel the want. 'If a stranger has thus forcibly excit-'ed your pity, because, like you, he is 'a wanderer upon the coast, how much 'more compassion should you feel for 'the people of Ithaca, if hereafter you 'should see them suffer! Yet the peo-'ple of Ithaca, whom the gods will 'confide to your care, as a flock is 'confided to a shepherd, may, perhaps, 'become wretched by your ambition, 'your prodigality, or imprudence; for 'nations are never wretched but by 'the fault of kings, who, like their 'guardian gods, should watch over 'them for good.'

To this discourse of Mentor Telemachus listened with grief and trouble; and at length, with some emotion, replied—'If these things are true, 'royalty is, of all conditions, the most 'wretched. A king is the slave of 'those whom he appears to command; 'his people are not subordinate to him, 'but he is subordinate to his people: 'all his powers and faculties are re-'ferred to them as their object; he is 'the servant, not of the community 'only, but of every individual; he must 'supply all their wants, accommodate 'himself to all their weaknesses, cor-'rect their vices, teach them wisdom, 'and endow them with happiness. 'The authority with which he appears 'to be invested is not his own: he is 'not at liberty to exert it, either for 'his glory or his pleasure; it is, in-'deed, the authority of the laws, to 'which he must himself be obedient, 'as an example to others. The laws 'must reign, and of their sovereignty 'he must be the defence; for them he 'must pass the night in vigils, and the 'day in labour: he is less at liberty 'and at rest than any other in his do-'minions; for his own freedom and 'repose are sacrificed to the freedom and 'happiness of the publick.'

'It is true,' replied Mentor, 'that 'a king is invested with the character, 'only that he may be to his people 'what a shepherd is to his flock, or a 'father to his family: but can you 'imagine, my dear Telemachus, that a 'king, who is continually employed 'to make multitudes happy, can him-'self be wretched? He corrects the 'wicked by punishment; he encourages 'the good by rewards; he forms the 'world to virtue, a visible divinity, the 'vicegerent of Heaven! Is it not suffi-'cient glory to secure the laws from 'violation? To affect being above their 'authority, is not to acquire glory, but 'to become the object of detestation 'and contempt. A king, if he is 'wicked, must indeed be miserable; 'for his passions and his vanity will 'keep him in perpetual tumult and so-'licitude: but, if he is good, he will 'enjoy the purest and most sublime 'of all pleasures, in promoting the 'cause of virtue, and expecting an eter-'nal recompence from the gods.'

Telemachus, whose mind was in great uneasiness and agitation, seemed at this time never to have comprehended these principles, though they had long been familiar to his mind, and he had often taught them to others: a splenetick humour, the frequent concomitant of secret infelicity, disposed him, contrary to his own sentiments, to reject the truths which Mentor had explained with subtile cavils and pertinacious contradiction. Among other objections, he urged the ingratitude of mankind: 'What,' says he, 'shall life be devot-'ed to obtain the love of those who 'will perhaps hate you for the attempt; 'and to confer benefits upon wretches, 'who may probably use them to your 'destruction!'

'Ingratitude,' replied Mentor with great calmness, 'must be expected from 'mankind; but though mankind are 'ungrateful, we should not be weary 'of doing good; we should serve them, 'less for their own sakes, than in obe-'dience to the gods, who command it. 'The good that we do is never lost; if 'men forget it, it is remembered and 'rewarded by the gods. Besides, if 'the multitude are ungrateful, there

'will

'will always be virtuous men, by whom virtue will be regarded with reverence and love; and even the multitude, however inconstant and capricious, will, sooner or later, be just to merit. But if you would prevent the ingratitude of mankind, do not load them with such benefits as, in the common estimation, are of most value: do not endeavour to make them powerful and rich; do not make them the dread or the envy of others, either by their prowess or their pleasures. This glory, this abundance, these delights, will corrupt them; they will become more wicked, and consequently more ungrateful. Instead, therefore, of offering them a fatal gift, a delicious poison, endeavour to improve their morals, to inspire them with justice, sincerity, the fear of the gods, humanity, fidelity, moderation, and disinterestedness: by implanting goodness, you will eradicate ingratitude; when you give virtue, you give a permanent and substantial good; and virtue will always attach those who receive it to the giver. Thus, by communicating real benefits, you will receive real benefit in return; and the very nature of your gift will make ingratitude impossible. Is it strange that men should be ungrateful to princes, who have trained them to nothing but injustice and ambition; and taught them only to be jealous, arrogant, perfidious, and cruel! A prince must expect that his people will act towards him as he has taught them to act towards others. If he labours to render them good, both by his example and authority, he will reap the fruit of his labour from their virtue; or, at least, in his own, and in the favour of the gods, he will find abundant consolation for his disappointment.'

As soon as Mentor had done speaking, Telemachus advanced hastily towards the Phæacians, whose vessel lay at anchor near the shore. He found among them an old man, of whom he enquired whence they came, whither they were going, and if he had not seen Ulysses? 'We are come,' said the old man, 'from our own island Corcyra, 'and we are going for merchandize to 'Epirus: Ulysses, as you have been 'told already, has been in our country, and has now left it.'

'But who,' said Telemachus, 'is 'he that, while he waits for the departure of your vessel, seems to be 'absorbed in the contemplation of his 'own misfortunes, and retires from society to the most solitary parts of the 'island?'—'He,' said the old man, 'is a stranger, of whom we have no 'knowledge. It is said that his name 'is Cleomenes; that he is a native of 'Phrygia; and that, before his birth, 'it was declared by an oracle to his 'mother, that if he quitted his country he should be a king; but that, if 'he continued in it, the gods would denounce their anger against the Phrygians by a pestilence.

'He was therefore delivered to some 'sailors by his parents as soon as he 'was born, who conveyed him to the 'island of Lesbos, where he was privately educated at the expence of his 'country, which had so great an interest in keeping him at a distance. As 'he increased in stature, his person became at once comely and robust, and 'he excelled in all exercises that render 'the body agile and strong; he also 'applied, with great genius and taste, 'to science and the polite arts; but no 'people would suffer him to continue 'among them. The prediction of the 'oracle concerning him became generally known, and he was soon discovered wherever he went: kings were 'every where jealous, lest he should 'supplant them in their thrones; and 'thus he became a fugitive from his 'youth, wandering about from country to country, without finding any 'place in which he might be allowed 'to remain. He has visited nations 'very remote from his own; but the 'secret of his birth, and the oracle concerning him, are discovered as soon as 'he arrives. He endeavours to conceal himself wherever he comes, by 'entering into some obscure class of 'life; but he is soon discovered, by 'his superior talents for war, literature, 'and government, which break out 'with irresistible splendor, notwithstanding his efforts to repress them. 'In every country he is surprized into 'the exertion of his abilities by some 'unforeseen occasion, and these at once 'make him known to the publick. His 'merit is his misfortune; for this he 'is shunned wherever he is known, and 'excluded from every country where he

'would

'would reſide: it is his deſtiny to be 'every where eſteemed, beloved, and 'admired, and to be excluded from all 'civil ſocieties upon earth.

'He is now advanced in years; and 'yet he has not hitherto been able to 'find any diſtrict, either of Aſia or 'Greece, where he may be permitted 'to live in unmoleſted obſcurity. He 'appears to be wholly without ambi-'tion, and to deſire neither honour nor 'riches; and if the oracle had not pro-'miſed him royalty, he would think 'himſelf the happieſt of mankind. 'He indulges no hope of returning to 'his native country; for he knows 'that to return thither would be to 'give up every family to mourning and 'tears. Even royalty itſelf, for which 'he ſuffers, is not deſirable in his opi-'nion: he is fulfilling the condition 'upon which it is to be acquired, in 'ſpite of himſelf; and, impelled by an 'unhappy fatality, he purſues it from 'kingdom to kingdom, while it flies, 'like a ſplendid illuſion, before him, 'as it were to ſport with his diſtreſs, 'and continue an idle chace, till life 'itſelf ſhall have loſt value with it's 'uſe. How fatal a gift is reſerved for 'him by the gods! How has it embit-'tered thoſe hours which youth would 'have devoted to joy! And how has it 'aggravated the infirmities of age, 'when the only felicity of wearied na-'ture is reſt!

'He is now going,' continued the old mariner, 'to Thrace, in ſearch of 'ſome rude and lawleſs ſavages, whom 'he may collect into a ſociety, civilize, 'and govern for a certain time; that 'thus, having accompliſhed the oracle, 'the moſt flouriſhing ſtate may admit 'him without fear. If he ſucceeds in 'this deſign, he will immediately re-'tire to a village in Caria, and apply 'himſelf wholly to his favourite em-'ployment, agriculture. He is a wiſe 'man, his deſires are moderate, he fears 'the gods, and he knows mankind; 'and, though he does not think them 'worthy of eſteem, can live peaceably 'among them. Such is the account 'that I have heard of the ſtranger after 'whom you enquire.'

Telemachus, while he was attending to this narrative, often turned his eyes towards the ſea, which began to be troubled: the wind now ſwelled the ſurface into waves, which, breaking againſt the rocks, whitened them with foam. The man obſerved it; and, turning haſtily to Telemachus—'I 'muſt be gone,' ſaid he, 'or my com-'panions will ſail without me.' He then ran towards the veſſel, the mariners hurried on board, and a confuſed clamour echoed along the ſhore.

The ſtranger, whom they called Cleomenes, had wandered about in the middle of the iſland; and, climbing to the ſummit of many of the rocks, had eyed the boundleſs diffuſion of waters around him with a fixed and mournful attention. Telemachus had ſtill kept ſight of him, and remarked him in every ſituation; not with an idle curioſity, for his heart melted with compaſſion for a man who, though virtuous, was wretched, and a fugitive, formed for great atchievements, yet condemned to be the ſport of Fortune, and a ſtranger to his country. 'I,' ſaid he to himſelf, 'may once more ſee Ithaca; but 'the return of this Cleomenes to Phry-'gia is impoſſible.' Thus Telemachus received comfort from contemplating the miſery of a man more wretched than himſelf.

The ſtranger no ſooner perceived his veſſel ready to ſail, than he ruſhed down the craggy ſides of the rock, with as much agility and ſpeed as Apollo bounds from precipice to precipice in the foreſts of Lycia, when, with his ſilver hair, gathered in a knot behind him, he purſues the ſtags and the boars that fly from the terrors of his bow in vain. When the ſtranger was on board, and his veſſel, dividing the waves, became gradually more diſtant from the ſhore, the heart of Telemachus died within him; he felt the keeneſt affliction without knowing the cauſe; the tears flowed unbidden from his eyes, and he found nothing ſo pleaſing as to weep.

In the mean time, the mariners of Salentum, overcome with fatigue, were ſtretched upon the graſs near the beach in a profound ſleep. A ſweet inſenſibility was diffuſed through every nerve; and the ſecret but powerful influence of Minerva had, in full day, ſcattered over them the dewy poppies of the night. Telemachus was aſtoniſhed to ſee the Salentines thus reſign themſelves to ſleep, while the Phæacians, ever active and vigilant, had improved the gale; yet he was more intent upon watching their veſſel, which was now

fading

fading from his ſight in the horizon, than upon recalling his mariners to their duty. A ſecret and irreſiſtible ſenſe of aſtoniſhment and concern kept his eyes fixed upon the bark that had left the iſland, and of which the ſails only could be ſeen, which, by their whiteneſs, were juſt diſtinguiſhed from the azure of the ſea. Mentor called to him; but he was deaf to his voice; his faculties ſeemed to be ſuſpended as in a trance; and he had no more the poſſeſſion of himſelf than the frantick votaries of Bacchus, when, graſping the Thyrſis in their hands, the ravings of their phrenzy are re-echoed from the banks of the Hebrus, and the rude acclivities of Iſmarus and Rhodope.

At length, however, the faſcination was ſuſpended; and, recovering his recollection, he again melted into tears. 'I do not wonder,' ſaid Mentor, 'my 'dear Telemachus, to ſee you weep; 'for the cauſe of your trouble, though 'to you a ſecret, is known to me. 'Nature is the divinity that ſpeaks 'within you; it is her influence that 'you feel, and at her touch your heart 'has melted. A ſtranger has filled 'your breaſt with emotion; that ſtran'ger is the great Ulyſſes. What the 'Phæacian has told you concerning 'him, under the name of Cleomenes, 'is nothing more than a fiction, in'vented more effectually to conceal his 'return to Ithaca, whither he is now 'going; he is already near the port; 'and the ſcenes ſo long deſired are at 'length given to his view. You have 'ſeen him, as it was once foretold you, 'but have not known him; the time is 'at hand when you ſhall ſee him again, 'when you ſhall know him, and be 'known by him: but the gods would 'permit this only in Ithaca. His heart 'did not ſuffer leſs emotion than yours: 'but he is too wiſe to truſt any man 'with his ſecret, while it might expoſe 'him to the treachery and inſults of 'the pretenders to Penelope. Your 'father Ulyſſes is the wiſeſt of man'kind; his heart is an unfathomable 'depth; his ſecret lies beyond the line 'of ſubtlety and fraud; he is the friend 'of truth, he ſays nothing that is falſe; 'but, when it is neceſſary, he conceals 'what is true; his wiſdom is, as it 'were, a ſeal upon his lips, which is 'never broken but for an important 'purpoſe; he ſaw you, he ſpoke to you, 'yet he concealed himſelf from you. 'What a conflict muſt he have ſuſtain'ed! What anguiſh muſt he have felt! 'Who can wonder at his dejection and 'ſorrow!'

During this diſcourſe, Telemachus ſtood fixed in aſtoniſhment, and at length burſt into tears: his wonder was mingled with the tendereſt and deepeſt diſtreſs; and it was long before the ſighs that ſtruggled in his boſom would permit a reply. At length he cried out—'O my dear Mentor! there was 'indeed in this ſtranger ſomething that 'controuled all my heart, ſomething 'that attracted and melted me; a pow'erful influence without a name! But, 'if you knew him, why did you not 'tell me, before he departed, that he was 'Ulyſſes? and why did you not ſpeak 'to him yourſelf, and acquaint him 'that he was not concealed from you? 'What do theſe myſteries conceal? 'Is it that I ſhall be wretched for ever! 'Will the gods, in their anger, doom 'me to the torments of Tantalus, 'whoſe burning lips a deluſive ſtream 'approaches for ever, and for ever 'flies! O my father! haſt thou eſcaped 'me for ever! Perhaps I ſhall ſee thee 'no more; perhaps the ſuitors of Pe'nelope may take thee in the ſnares 'which they ſpread for me! O had I 'followed thee; then, if life had been 'denied us, we might at laſt have died 'together!—O Ulyſſes, Ulyſſes! if thou 'ſhalt eſcape another ſhipwreck, which, 'from the perſevering malice of For'tune, there is reaſon to doubt, I fear 'leſt thou ſhouldſt meet, at Ithaca, as 'diſaſtrous a fate as Agamemnon at 'Mycene.—But wherefore, O my dear 'Mentor! did you envy my good for'tune? Why have I not already em'braced my father? Why am I not 'now with him in the port of Ithaca? 'Why not fighting at his ſide, and ex'ulting in the deſtruction of his ene'mies?'

'Let me now, my dear Telema'chus,' ſaid Mentor, with a ſmile, 'ſhew thee to thyſelf, and thus ac'quaint thee with the weakneſs of man'kind? To-day you are inconſolable, 'becauſe you have ſeen your father 'without knowing him; but what 'would you have given, yeſterday, to 'know that he was not dead! To-day 'your own eyes aſſure you that he lives; 'and this aſſurance, which ſhould

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'transport you with joy, overwhelms 'you with distress. Thus do mankind, by the perverse depravity of 'their nature, esteem that which they 'have most desired as of no value the 'moment it is possessed, and torment 'themselves with fruitless wishes for 'that which is beyond their reach. 'It is to exercise your patience that the 'gods thus hold you in suspense. You 'consider this time as lost; but be assured that it is, more than any other, 'improved. The distress which you 'now suffer will exercise you in the 'practice of that virtue, which is of 'more importance than all others to 'those who are born to command. 'Without patience you can be master 'neither of others nor yourself. Impatience, which appears to be the 'force and vigour of the soul, is, indeed, a weakness; the want of fortitude to suffer pain. He that knows 'not how to wait for good, and to endure evil, is subject to the same imbecillity as he that cannot keep a secret; they both want power to restrain 'the first impulse of the mind; and 'resemble a charioteer, whose hand has 'not strength to restrain his impatient 'coursers in their headlong speed; they 'disdain the bridle, they rush forward 'with ungoverned fury, the chariot is 'overturned, and the feeble driver is 'crushed under the wheels. An impatient man is thus precipitated to 'ruin by the violence of impetuous 'and ungoverned desire. The more 'elevated his station, the more fatal his 'impatience; he waits for nothing, he 'despises deliberation, and takes all 'things, as it were, by storm; every 'enjoyment is a violence and an injury; he breaks down the branches, 'to gather the fruit before it is ripe; 'he forces the door rather than wait 'till it is opened; and resolves to reap, 'when the prudent husbandman would 'sow; all his actions are precipitate, 'and out of season: all that he does, 'therefore, is done amiss, and must be 'futile and transient as his own desires. Such are the extravagant projects of a man who vainly imagines 'that he can do all things, and abandon himself to every impatient wish 'that prompts him to abuse his power. 'Your patience is thus tried, my dear 'Telemachus, that you may learn to 'be patient; and, for this cause, the 'gods have given you up to the caprices of Fortune, and suffered you to 'be still a wanderer, to whom all things 'are uncertain. Every object of your 'hope has just appeared and vanished, 'like the fleeting images of a dream, 'when the slumbers of the night are 'past, to apprize you that the blessings 'which we imagine to be within our 'grasp elude us, and disappear in a 'moment. The best precepts of the 'wise Ulysses would instruct you less 'than his absence, and the sufferings 'which, while you sought him, you 'have endured.'

Mentor then determined to bring the patience of Telemachus to another trial, yet more severe than any that were past: at the moment, therefore, when the young hero was urging the mariners to set sail without delay, Mentor suddenly stopped him, and proposed that they should offer a solemn sacrifice to Minerva upon the beach. Telemachus consented, without remonstrance or complaint; two altars of turf were immediately prepared, the incense smoked, and the blood of the victims was shed; the youth looked up to Heaven, with a sigh of tenderness and devotion, and acknowledged the powerful protection of the goddess.

As soon as the sacrifice was ended, he followed Mentor into the darkest recesses of a neighbouring wood; and here he suddenly perceived the countenance of his friend assume a new form: the wrinkles disappeared, as the shadows of the night vanish, when the rosy fingers of Aurora throw back the portals of the east, and kindle the horizon with the beams of day; his eyes, which were keen and hollow, changed to a celestial blue, and sparkled with divine radiance; his beard, grisled and neglected, totally vanished; and the sight of Telemachus was dazzled by new features, which were at once mild and awful, lovely and majestick. He beheld the countenance of a woman, soft and delicate as the leaves of a flower just opening to the sun, and blooming with the tints both of the lily and the rose; it was distinguished by the ineffable beauty of eternal youth, and the easy dignity of familiar greatness; her flowing hair impregnated the gale with ambrosial odours, and her robes shone with a various and vivid splendor, like the clouds of Heaven, which

which the sun diversifies and irradiates with his earliest light. The divinity was no longer supported by the earth, but reclined upon the air, in which she floated like a bird in it's flight. In her hand was the shining lance, at which nations tremble, and Mars himself becomes sensible to fear: her voice was sweet and placid, but penetrating and strong; her words pierced the heart of Telemachus like shafts of fire, and thrilled him with a kind of delicious pain; upon her helmet appeared the solitary bird of Athens; and her dreadful ægis glittered upon her breast. By these characteristicks Telemachus knew that he beheld Minerva.

'And is it thou thyself,' said he, 'O goddess! who, for the love that 'thou beareſt to Ulysses, hast vouch-'safed guidance and protection to his 'son!' He would have said more; but his voice failed him; and the thoughts that rushed, with impetuous tumult, from his heart, his tongue laboured to express in vain: he was overwhelmed by the presence of the divinity, like a man who is oppressed, to the loss of breath, in a dream; and who, although agonized with an effort to speak, can articulate nothing.

At length the goddess addressed him in these words: 'Hear me, O son of 'Ulysses, for the last time! I have hi-'therto favoured no mortal with such 'instruction as I have vouchsafed to 'thee. In countries unknown, in ship-'wreck, in battle, in every situation of 'danger and distress by which the 'heart of man can be tried, I have 'been thy protection. For thee I have 'illustrated, by experiment, all max-'ims of government, both false and 'true; and I have improved, not thy 'misfortunes only, but even thy faults, 'into wisdom. Who can govern, that 'has never suffered? Who can avoid 'error but by experience of it's evil? 'Thou hast filled earth and ocean with 'disastrous adventures, like thy fa-'ther; and art now worthy to follow 'him to Ithaca, where he is this mo-'ment arrived, and whither thy pas-'sage is short and easy. In battle, 'let thy station be at his side; obey 'him with implicit reverence, and let 'the meanest subject learn his duty 'from thy example. He will give 'Antiope to thy wishes: in this al-'liance thy object was rather merit 'than beauty; and it shall be happy. 'When thou shalt be invested with so-'vereign power, let it be thy only am-'bition to restore the golden age; let 'thy ear be open to all, but thy confi-'dence restrained to few: trust not im-'plicitly to thy own virtue, or thy 'own wisdom; fear to deceive thyself, 'but fear not that others should know 'thou hast been deceived. Love thy 'people; and neglect nothing that may 'inspire them with love of thee: those 'whom love cannot influence, must be 'ruled by fear; but this expedient, 'like a violent and dangerous remedy, 'should always be used with reluc-'tance. Undertake nothing of which 'thou hast not considered the most re-'mote consequences: look steadily at 'the future, whatever evils it may 'present; for true courage consists in 'the anticipation and contempt of ne-'cessary danger. He who will not vo-'luntarily look danger in the face, 'will shrink from the sight when it is 'obtruded upon him: he only is wise 'and brave who willingly looks on all 'that can be seen, who shuns all that 'can be shunned, and meets that which 'is inevitable with equanimity. Avoid 'luxury, profusion, and pomp; and 'place thy glory in simplicity: let thy 'virtues be the ornaments of thy per-'son and thy palace; let these be the 'guard that surrounds thee; and let 'thy example teach the world in what 'honour consists. Let it be constantly 'present to thy mind, that kings reign 'not for their own glory, but for the 'good of their people. The virtues 'and the vices of kings entail happi-'ness or misery upon mankind to the 'remotest generations; and a bad reign 'sometimes produces calamity for an 'age. Above all, guard against thy 'humour; that peculiarity of dispo-'sition which, independent both of 'the passions and reason, distinguishes 'mankind from each other; that ca-'pricious principle which chuses and 'rejects, loves and hates, approves 'and condemns, not in consequence of 'qualities in the object, but propen-'sities in the mind. This humour is 'a bosom enemy, which every man is 'condemned to carry with him to the 'grave; it will enter into all thy coun-'cils; and, if indulged, will certainly 'pervert them; it will prevent thee 'from improving opportunities of ad-

'vantage; it will prefer ſhadows to 'the ſubſtance, and determine im-'portant affairs by petty conſiderations; 'it obſcures talents, depreſſes courage, 'and renders a man feeble, inconſtant, 'odious, and contemptible: againſt 'this enemy be continually upon thy 'guard. Let the fear of the gods, O 'Telemachus! be the ruling paſſion 'of thy heart; keep it ſacred in thy 'boſom as the deareſt treaſure; for 'with this thou ſhalt poſſeſs wiſdom 'and juſtice, tranquillity and joy, 'unpolluted pleaſure, genuine free-'dom, peaceful affluence, and ſpotleſs 'glory.

'I now leave thee, O ſon of Ulyſſes! 'But ſo long as thou ſhalt feel the 'want of my wiſdom, my wiſdom 'ſhall remain with thee. It is now 'time that thou ſhouldſt walk by the 'light of thy own mind: I withdrew 'from thee in Egypt and at Salentum, 'that I might reconcile thee to the 'want of that aſſiſtance and comfort 'which I afforded by degrees, as a 'mother weans an infant from the 'breaſt when it is no longer neceſſary 'to indulge him with milk, and he is 'able to ſubſiſt upon coarſer food!'

Such was the laſt counſel of Minerva to Telemachus! And, while her voice yet vibrated upon his ear, he perceived her riſe ſlowly from the earth, and, a cloud of intermingled azure and gold ſurrounding her, ſhe diſappeared. Telemachus ſtood a moment aſtoniſhed and entranced; then ſighing, proſtrated himſelf upon the ground, and ſtretched out his hands towards Heaven. After this homage was paid, he aroſe, awakened his companions, haſtened their departure, arrived in Ithaca, and found his father under the friendly roof of his faithful Eumenes.

FINIS.

MVSEVM BRITAN NICVM